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1.—*Second Report on the Examination and Restoration of the Mackenzie Manuscripts.* By the Reverend WILLIAM TAYLOR.

A Palm-leaf MS. No. 165, Countermark 64.

A:—TAMIL.

I.—*Chola pūrva Patayam, or ancient Chóla record.*

This is a large Tamil manuscript containing 48 Palm-leaves in the introductory portion and 219 in the remainder. It is perfect as regards the numbering of the leaves, and is generally in a good state of preservation: a few of the leaves are a little damaged, but these, having been restored, the whole will last in good preservation, for several years.

Brief Abstract.

Reference to inscriptions at *Conjeveram*, and to VIKRAMÁDITYA the son of GOVINDA, slain by SÁLIVÁHANA. It states that SÁLIVÁHANA was born in the country of *Ayodhya*, in a potter's house, under the influence of ATHI-SESHAN. He acquired great skill and prowess; and conquering VIKRAMÁDITYA, subdued also the *Ayodhya** country. An era was formed termed the era of SÁLIVÁHANA. In his time there was great disorder, Hindu fanes, rites, and institutions, all were neglected. SÁLIVÁHANA was a *Samana* (or *Jaina*) a worshipper of *Sarvésvarer* of a venomous spirit, and in these he gloried. He destroyed the fanes and sacred edifices of the Hindus of five classes, without favor or distinction. He overthrew all privileges which Hindus derived from VIKRAMÁDITYA. He persecuted and oppressed all who would not

* Whence it appears either that the author made a mistake or else that there was a second *Ayodhya*. VIKRAMÁDITYA ruled over *Gujerat* and *Malwa*, and derived tribute extensively from other countries. *Ayodhya* may however, be viewed as an epithet, "exempt from war."

enter into the *Samana* religion, of which he was a devotee. If they entered the way of *Sarvésvarer*, he protected them; but punished them if they refused. Through his wickedness there was no rain, a great famine, much distress, and one house distant ten miles from any other house: the country little better than a waste benighted wilderness. The ascetics retiring to wildernesses, in secret made murmuring complaints to *SIVA*, and *VISHNU*. *SIVA* to avenge the desolation, solicited from the *Athi-Parábaram* (Supreme Being) a fire rain. *ATHI-SESHAN* beforehand apprized *SÁLIVÁHANA* of its approach in a dream. *SÁLIVÁHANA* announced to all the followers of *Sarvésvarer*, the coming fire rain, and recommended them to build stone houses, or to remain (on the day fixed) in rivers, by both of which means they would be preserved uninjured by the fire rain. They followed his advice, some quarrying stones and building houses, others watching on the banks of the largest rivers; and they were all on the alert. *SIVA* opening his frontlet eye, sent a rain of fire. *SÁLIVÁHANA*'s people took refuge in their stone houses, and he himself with his army on the banks of the *Caveri* (here used to designate a river in general), avoided it by plunging in the water. *SIVA* seeing this, by recourse had to the Supreme Being, and by meditating on the five lettered *mantra*, sent down a shower of mud. Those in stone houses were thereby blocked up and suffocated; those in rivers came out and escaped, and thus *SÁLIVÁHANA* (here also termed *BHOJA*), with his army escaped. *SIVA* now took counsel within himself. The first reflection produced *Vira Cholan*, (the thought of him was born in his mind:) the second reflection produced *Ula Cheran* of the *Láda* country, and *Nanda Gopala Yediar* (or herdsmen class or tribe): the third reflection produced *Vajranga Pandiyan* of the fisherman's class. *SIVA* then, with a regard to *VISHNU*, meditated the eight-lettered *mantra*; and through it designated these three to their respective offices, it being the special lot of the *Cholan* to kill *SÁLIVÁHANA*. The three kings came together to take counsel so that the three crowns became as one crown, and they bathed together in the river at *Tirumukudal**. After making a vow to destroy *SÁLIVÁHANA*, and taking means to assemble money and troops, they made a pilgrimage to *Kasi*. At that time *Kasi* was neglected, and it was merely a wilderness of banyan trees. They are represented as discovering an inscription deep hidden in the earth, stating this to be *Kási*, &c. (Hence it is not *Benares*, but some ficti-

* This is a place where three rivers became one, said to be not far from *Conjeveram*. Hence the name, implying, "the sacred triple union." Another such place is celebrated in a book called *Mukudal pallu* and is said to be near *Alagar kaval*, in the neighbourhood of *Madura*.

tious *Kási*, that is designated.) They subsequently came to *Canchi-nagara* (*Conjeveram*.) The same process as before is represented to have been repeated. Here also an inscription was found. (It is to be noted that the original name is *Cachi*; *Canchi* being a modern addition.) They were referred for further information to CACHI VIRA CÁMÁCHI RAYEN, of the weaver tribe. They cleared the forest; but were opposed by a local DURGA who threatened to sacrifice them for trespassing on her domains. There follow various details needless to state minutely. SÁLIYÁHANA is again designated simply by the name BHOJA. The aforesaid CACHI VIRA CÁMÁCHI appears as a negociator with the local DURGA, and promises her one thousand and eight human sacrifices, from among the people of his tribe, and the title of "War goddess;" so that when the tribe should rule, and fight with other kings, her appetite for human blood should be abundantly satiated: with these terms the DURGA was satisfied and gave consent to the building of a town, and establishing a monarchy. (If this be ornament it is still startling in its indications as to by-gone days.) She then took him to the tank of her local residence, and explained to him that after VIKRAMÁDITYA'S defeat by SÁLIVÁHANA, all the former inhabitants of the place had collected their jewels and other valuables, which were put into a copper chest, and that this chest was buried, deep under the bed of a tank (reservoir), in a cave closed by a door, which was locked, and over it the stone bed of the tank was relaid. She pointed out to him the spot, and put him in possession of the chest. She also directed him to another spot where ancient records of the place, when the country was ruled by DEVENDRA were deposited, and shewing him where it was she disappeared. CACHI VIRAN returned to a locality where the three kings were waiting for him. There follows some more fable, and then an order from SIVA in the form of a *guru*, to open the chest. A detail of its contents—a smaller chest, a weapon, a sacred utensil or weapon, another weapon, a brass vessel, a key of the inferior regions, five other keys, an iron crow-bar, a hammer, ten thousand pieces of gold coined in the age of the great king SANTANU. The smaller chest being opened contained images of *Ganesa*, *Kártikeya*, *Valliyamma*, (the female image at *Chillambram*,) a *trinetra* fruit (the sacred ashes of the *Saivas*), a sacred bead containing the image of one god (usually it is held to contain three, four, or five; the kind mentioned is very rare). A chank with its windings to the right (extremely rare and precious), a cane without joints or knots, a row of beads for prayer, a seal ring of six classes of Hindus—these and the like were in the inner box. These were given to the *Saiva guru* to be purified, and then

were committed to the care of VIRA CÁMÁCHI for the purposes of worship. He fetched a pot of water from the *Cambhá* river, and putting it before the chest, placed one of the weapons upright in the ground, and paying homage transferred the divinity resident within the chest, into the pot of water, which was daily worshipped by himself and his wife. This was all done by instructions from the god in the shape of a *Saiva guru*. He delivered the same over to his son to be so handed down from generation to generation. The said *guru* further told them to make use of the key of the inferior regions in the place before indicated by the local DURGA, where a copperplate inscription would be found. The *Saiva guru* then disappeared resuming his divine form of *Yegambarésvarer*. The three kings were again resorted to, when the original inscription first mentioned was once more read by them all, and again hidden. After some other matters the opening of the other cave is mentioned to which the instruments before found in the first box were necessary. This was a cave which was entered by the light of large torches, and thence another box was taken. The inscription on copper-plates and its contents are stated to have referred to the four ages, with the record of some leading names, and coming down to the mention of VIKRAMÁDITYA's defeat by SÁLIVÁHANA; at which era it would appear to have been engraved; and its contents are said to have contained extensive details, (certainly ill suiting a copper-plate record, but there is much of exaggeration apparent :) the simple object of the inscription would seem to have been to commemorate the previous prevalence of the Hindu faith, that the memory might not be lost, during the greatly altered state of things under SÁLIVÁHANA. The three kings rendered great honor to VIRA CÁMÁCHI and to his son. There is a brief repetition of matters connected with the four ages; for the purpose of shewing apparently, that all the great events recorded were preceded by the exhibition of human sacrifices; and it was again agreed upon by the three kings that before setting out to conquer SÁLIVÁHANA a similar sacrifice must be offered at a place termed *Cúdutturi*. The contents of the inscription, as regards the list of kings in foregoing ages was copied out on palm-leaves, and then the copper-plates were returned to the place whence they had been taken. The three kings again went to *Kási*. Thence they derived three crores of money, said to be dug up from beneath the shrine of a goddess; a variety of fabulous accompaniments. Nine persons in all are represented as having visited *Kási*, and as subsequently returning to *Conjeveram*. The affair of destroying SÁLIVÁHANA was now entered on, and the three kings leaving *Conjeveram* proceeded to *Cudatturiyur*. Being there VIRA CHOLAN wrote

letters missive addressed to the votaries of SIVA and VISHNU, whether in cultivated lands or wastes; always excepting the *Samana* followers of SARVESVARER, the purport being a call to assemble at *Cudatturiyur*, in order to proceed against SÁLIVÁHANA. A great concourse assembled. SÁLIVÁHANA heard of these preparations. (Here the manuscript takes a retrospect in a few lines, and the passage is important.) In former days VICKAMÁDITYA ruled in the country of *Ayodhya*, and built a large town with battlements and other fortifications. When SÁLIVÁHANA BHOJA, conquered VIKRAMÁDITYA as he was not fit to rule in that town, he constructed another town in the same country, called *Bhoja raya puram* where the descendants of this SÁLIVÁHANA BHOJA ruled during 1442 years*. In their time the three kings aforementioned made their preparations which (the descendant of) SÁLIVÁHANA learning, consulted about some place of refuge and hearing of *Trichinopoly*, inquired concerning its origin and antiquity. This statement introduces the ordinary legend about that place founded on circumstances connected with the poem of the *Rámáyana*. Assembling all his forces SÁLIVÁHANA set out with them from *Bhoja rayapur*, and overran the whole of the Peninsula, until he came to *Trichinopoly*, of which he took possession. Ascending the rock, and perceiving the strength of the place, he considered that no one could dispossess him of it, if he made it his citadel, which greatly added to his confidence. Residing in a palace at the foot, he thence administered the affairs of the kingdom. Meantime the three kings continued their preparations at *Cudatturiyur*. CACHI VIRAN advised to send an envoy to hear what SÁLIVÁHANA would say, and then to levy war against him. The CHOLAN accordingly sent CACHI VIRAN himself, accompanied by some troops: at an interview with

* Thus in the sense of this author, SA'LIVA'HANA stands both for an individual and for a dynasty, of which he was the head; according to a custom of their oriental, and even scriptural, writers, as has been fully shewn by Bishop NEWTON in his Dissertations on the Prophecies. The tales about VIKRAMÁDITYA make BHOJA *rāja* his successor after some interval, in a different town, and on another throne. If the *Carnataka rajakal*, can be safely followed the town and fortress of SA'LIVA'HANA was at the modern *Dowlutabad*, a truly singular place, according to the description given of it by Captain SEELY, while the neighbouring sculptures at *Ellore* (prevailingy Jaina in fashion) sanction the idea of a great power in the neighbourhood. At that place *Deva giri* (or *Dowlutabad*) a long list of kings did reign down to *Rama deva* (or *Ram deo*), conquered by the Muhammadans, when the place was plundered, and the kingdom subjugated. Hence I think we have some important indications to be followed out in fuller conclusion.

[The quasi interregnum of 1442 years is evidently introduced to reconcile the modern with the ancient epoch of the *Kali yuga*. See next page.—ED.]

SÁLIVÁHANA, in *Trichinopoly*, he recited the preparations made with the express intention of destroying the power of that ruler, demanding in consequence that he should give up *Trichinopoly*, renounce the *Samana* way, bathe his head in the *Caveri* (become a Hindu), retire to his own proper town of *Bhoja rayapur*, and there maintain only half his present army. SÁLIVÁHANA, much incensed, with abusive epithets, rejected the demand; but added a challenge if they thought themselves strong. CACHI VIRAN returned to *Cudatturiyur*, and his opinion being asked he advised a second embassy before making war; CACHI VIRAN was again sent. An appointed time and place of combat were now fixed, SÁLIVÁHANA engaging to come with his force to the place. This place was *Tiruvani kaval*, whither the three kings, CACHI VIRAN, his son, and an army repaired as appointed. There VIRA CHOLAN was crowned and invested with royal insignia by CACHI VIRAN; thence they proceeded to besiege *Trichinopoly*. CACHI VIRAN, by means of the copper inscription at *Conjeveram* before mentioned knew that by the craft of VISBUSHANA (younger brother of RÁVANA) there was a subterraneous entry into the fort of *Trichinopoly*. This was passed by a few people with torches, who thence proceeded to open the *Chintamani* gate, by which the troops entered in multitudes and destroyed SÁLIVÁHANA together with his *Samana* troops, with great effusion of blood. A pariar named VELLÁN escaped on SÁLIVÁHANA's horse, and with him a hundred others with their families, escaped, and went to the sea shore, whence he proceeded to some island, so as to leave behind the proverbial saying "VALLÁN went to the river:" the destruction of SÁLIVÁHANA is dated in C. Y. 1443 (in writing at full)*. The three kings celebrated their conquest. VIRA CHOLAN had to get rid of the crime of killing SÁLIVÁHANA styled *Sarpa-dósha-Brahm-hutti* (that is, a degree of sacredness adhering to SÁLIVÁHANA as born under the influence of *Athi-seshan*, assimilating the crime to the evil of *bráhma*-slaughter, though not the same). In consequence of this crime he became infatuated, and fell sword in hand on his own troops, who on all

* The authority for this date deserves examination, as if well founded it reconciles all the difficulties of the *Kali yuga* epoch, which it places in 1443-78=1365 before Christ. Now by calculation of the place of the equinoctial colures, DAVIS fixes PARA'SARA the contemporary of YUDHISTHIRA at the commencement of the *Kali yuga*, in 1391 B. C. And calculating *backwards* the Pauranic reigns from CHANDRAGUPTA to YUDHISTHIRA, WILFORD places the latter in 1360,—WILSON in 1430 B. C. The confirmation of SA'LIVA'HANA's being a *sramana* or buddhist is important: his name seems derived from some allusion to the sacred *śál* trees under which SA'KYA died:—is it possible that the surname of *Bhoja* wrongfully applied to him, may be a corruption of *Bauddha*, the buddhist?—ED.

sides ran away to avoid him, besides which he sloughed his skin, in the same way as a serpent changes his skin annually. His companions seeing these things consulted together, and in consequence CACHI VIRAN gave instructions to his wife CÁMÁCHI to assume the guise and appearance of a *Curava* woman, of the description practising palmistry. She accordingly came into the town in that guise, when the three confederates had her called, and first submitting their own palms, brought VIRA CHOLAN to submit to the like process. The fortune-teller said that he had killed SÁLIVÁHANA, of such and such a race, and must expiate the crime by building a great number of fanes to SIVA, to VISHNU to SUBRAHMANYA, dwellings for ascetics, and dwellings for Brahmans; and to enforce the duty a long narration is given of distinguished personages in former ages, who had expiated like crimes, by building an immense number of such structures. At the mere hearing of the duty, VIRA CHOLAN found his malady alleviated, and the doing accordingly was determined upon. The *Curatti* (or fortune-teller) went away and resumed his proper form as CÁMÁCHI. The kings inspected the fortification of *Trichinopoly* which they found only fit for a *rakshasa*; but extended it so as to be fit for a regular Hindu sovereign. They then returned to *Conjeveram* where by their desire CACHI VIRAN, read to them the writings on palm-leaves, his copy of the before mentioned copper-plate inscriptions; and, according to the appointment therein stated by RAMA, the division of castes and tribes was restored. A great number of sacred edifices of the five kinds were built. The three kings then separated to their respective dominions. From *Ularacheran* there were 26 kings down to *Chengara natha cheran*. From *Vajranga* there were 26 *Pandiyans* down to *Choka natha*. From *Vira Cholan* down to *Uttama Cholan* there were 25 *Cholans*. The son of UTTAMA CHOLAN was URIYUR CHOLAN, with the account of whom a new section is made to begin.

The ancient record of the time of CARI CALA CHOLAN.

After the death of UTTAMA CHOLAN the crown devolved on URIYUR CHOLAN in the year of the *Cali Yuga* 3535*. This was corresponding with the death of CHOKA NATHE *Pandiyan* of the southern *Madura*. The son of this last, MINATCHI SAVUNTIRA *Pandiyan*, was crowned C. Y. 3537. In the *Congu Dharapuram* the death of CHANKARA NATHA CHERAN was contemporaneous. His son named CHERUMAL PERUMAL was crowned C. Y. 3538. In the town of *Canchi* (*Conjeveram*) SAC-

* This date is irreconcilable with the epoch above assumed—the innovation—viz., the astronomical fixation of the *Kali yuga*, as the zero of the planetary revolutions, must therefore have taken place before it was written.—ED.

SHAMAIYA MUTHALIAR of the race of CACHI MUTTHU VIRA CÁMÁCHI RAYER being dead, his son named CACHI VIRA VENCATA CHELLA MUTHALI was crowned in C. Y. 3539. Some details follow connected with the right hand class of people, to which VENCATA CHELLA belonged. Reverting to URIYUR CHOLAN, he is stated to have been as bad as SÁLIVÁHANA, which conduct so displeased SÁTA SIVA, that he gave permission to CARI MARI (the DURGA) at *Conjeveram* to send a shower of mud against URIYUR. But SEVENDHI-ISVARER admonishing URIYUR CHOLAN in a dream, the latter fearing for his life prepared to take refuge in the *Conga nad*, and there to keep himself concealed. His wife SINGHAMMÁL was in a state of three months' pregnancy. The aforesaid CARI MARI opening the eye on her forehead, sent down a shower of mud. It arrested URIYUR CHOLAN, halfway in his flight, and killed him. From the circumstance of CARI MARI opening her frontlet eye she was called CUNNANUR MARI. SINGHAMMÁL with a single attendant arrived in the *Conga* country, and both performed manual labor in a Bráhma's house. A son was born to her, he was well instructed and at 16 years of age an assembly of people occurred at *Tiruvatur* to consider the best means of remedying the evils which had arisen from the want of a king. The principal men from *Conjeveram* including the before mentioned VENCATA CHELLA were present, and a white elephant was brought from *Kási*. The usual arrangements being made the elephant was let loose; and proceeded of its own accord to the *Conga* country, where it selected the above youth who was playing along with several Bráhma boys. He was crowned and received the name of CARI CALA CHOLAN. The *Pandiyán* and *Cheran* are represented as summoned to be present. The date was C. Y. 3567, (A. D. 465.) After all things had reverted to their course, the tale is introduced of the son of CARI CALA CHOLAN running over a calf in the streets *Tiruvárur*. CARI CALA CHOLAN became troubled with the *Brahmahatti*, and to remove it, the same device as before was resorted to. *Yegambara isvarer* of *Conjeveram* temple instructed his wife CÁMÁCHI to assume the guise of a fortune-teller. The remedy was to build 360 *Saiva* fanes, and 32 water aqueducts for irrigation. Details at great length then follow of the founding and endowment of various *Saiva* fanes; too minute for being abstracted. Such details may have their use. (Here the manuscript being very much injured in different places, so much as needful was restored, on other palm-leaves.) The great prevalence of the worship of DURGA throughout the *Chola* country is indicated. Most of the village fanes are erected to some name or form of DURGA. Besides the intimation given in the early part of the work of human sacrifices hav-

ing been offered, on a grand scale, it further appears that SAMAYA MUTHALI a manager or agent for CARI CALA CHOLA offered one of his sons in sacrifice at *Trinomali*, and at the demand of the DURGA at *Mathurai (Madura)* he offered another son as a sacrifice. He then insisted that for future years human sacrifices should not be offered ; but that the goddess must be contented with other offerings, a multitude of goats being included. It is stated that 27 generations, and 36 reigns occupied 2460 years. (In this statement and in the following ones there is a recurrence of artificial structure.) The number of fanes constructed by the three kings, *Chola*, *Pandiya* and *Conga*, is greatly exaggerated. Among other things it is stated that beneath the shrine of *Minacshi* at *Madura*, there is a subterraneous way to the *Vaigai* river. A great many things are mentioned apparently with the object of magnifying the importance of SAMAIYA MUTHALIAR, and the weaver caste at *Conjeveram*. After which CHERUMAN PERUMAL being at *Conjeveram* with his colleagues, the two other kings, he is brought forward as looking into futurity, and declaring matters in the form of a prophecy. To wit, the whole country will become Muhammadan, the gods of the chief places will retire into concealment. The Muhammadans will exercise great severities. The *Samana* religion will increase, low tribes will prevail throughout the country. There will be want of rain ; famine, deaths of people in consequence. Every thing will be as in the days of SÁLIVÁHANA. The Muhammadans will rule during 360 years. They are termed *rákshasas* concerning whom the sacred ascetics will complain to SIVA. SIVA in consultation with VISHNU, will resuscitate VIKRAMÁDITYA with his minister BATTI*, and destroy by him, the Muhammadans. SIVA will order VIKRAMÁDITYA, born as VIRA VASANTA RAYER, to reign with his posterity, during a period of seven generations and 540 years. After that, while performing worship with eyes closed, the Mogul Padshah will come and destroy him. The *Rasgiri* Mogul and his posterity will reign 5 generations or 360 years. VIKRAMÁDITYA, will again be born as RANA KANDI VIRA VASANTA RAYER and rule with his posterity 7 generations and 540 years. Another Padshah termed COLA CALA will then come and destroy him, and rule for 5 generations, and 360 years. VIKRAMÁDITYA will then again be born at *Raya Vilur*, and destroy the COLA CALA Padshah, and rule with his posterity 27 generations and 2160 years. After that he will be taken up alive to

* The common name of the minister on the grants and pillars of the Suráshtra and Oujein princes is *Bhatti*, and *Vikramáditya* is a title on many of their coins. We may therefore soon hope to find who this bráhmaṇ prince overthrown by a Buddhist rival really was.—ED.

Kailása. Some other similar matters being stated it is added that the *Chola* and the *Pandiya* dynasties will become extinct, and CHERUMAN PERUMAL'S race alone remain, ruling in the *Cōnga* country, SONTARER MURTI carries CHERUMAN PERUMAL into the presence of SADASIWA, and there he remains in a state of beatification.

There are a few more palm leaves containing poetical stanzas on the boundaries of the six Tamil countries of no consequence, similar ones having been translated and printed. They are allowed to remain attached to the book.

Remarks. It appears to me that this rather extensive piece of composition is, in its introductory portion a species of historical romance, but, like many other such romances, containing some fragments of real history. The first date that is met with, fixing the destruction of SÁLIVÁHANA at Cal. Y. 1443, (or B. C. 1659,) is calculated to reflect disgrace and discredit not only on the chronology, but also on the entire composition*. There seems however to be something more credible when the installation of CALI CARA CHOLAN is dated C. Y. 3567, (A. D. 465.) Just before there is an artificial structure visible in the 26 *Cherans* and 26 *Pandiyans* and 25 *Cholans*; and ascending upwards with these 25 generations from, say about C. Y. 3550 to C. Y. 1443, the result would be 80 years to a generation, far beyond probability; and yet apparently to make room for so many generations the author threw the earlier date so far back; forgetting that the era of SÁLIVÁHANA by common consent, did not commence until about 77 A. D. Besides in the artificial, and untrue, representation of the three kings being so much and so long together, and uniformly of the same mind, there is a violation of what we know to be history, so far as they are concerned. The utmost that can be admitted is, that the author put together, in the best manner he could, the disjointed fragments of traditions which he had heard; many of which may have been true, though not true as he has collocated them, hence to judge of the value of any such traditions it seems expedient to discover at what time the author wrote. There is no trace as far as I can perceive, of his name, but he has given an indication as to time. The book made use of, it may be observed in passing, is from internal evidence, a copy from some other one. It is not easy to judge of the antiquity of palm-leaf copies of works, so much depending on the care employed in the preservation. This particular copy may be 50 or possibly 100 years old. But however that may be the date of the original cannot I think be much less than 300 years since. I derive the inference from the latter part, wherein VIRA

* See the preceding notes.—ED.

VASANTA RAYER is mentioned as a new incarnation of VIKRAMÁDITYA. Up to that period the alleged prophecy is history, in the main feature of Muhammadan rule and violence. And to the best of my judgment, arising from the study of similar documents, I conceive the author to have lived and written sometime in the 15th century, probably towards its close. Thenceforward he manifests ignorance : availing himself of some Pauranic annunciations as to the three VIKRAMAS ; but yielding nothing like matters of fact. I am of opinion, by consequence, that the author was patronised by VIRA VASANTA RAYER and wrote under his auspices. Of this VIRA VASANTA RAYER we find traces in the mention made of him in the smaller local papers of this collection, as may have been observed in those already abstracted ; but from the *Carnata rajakal* we learn more distinctly that he was a viceroy of NARSINGA RAYER father of KRISHNA RAYER. The former who subverted the more ancient *Vijayanagara* dynasty, made a successful inroad into the *Conje-veram* and *Ginjee* country, I believe before his conquest of *Vijayanagaram*, but whether before or after he placed VIRA VASANTA RAYER as his viceroy over the country that had become subject to the kings of *Ginjee*. The era of NARSINGA RAYER is within the 15th century. Now if we consider the author to have written in that century, it will be apparent that he might have some advantage over later writers in the matter of early tradition, and there may consequently be some circumstances in his account worthy of attention.

The writer's chief object seems to have been to frame an account of the foundation of the various shrines scattered over the extent of the Carnatic proper. The statements given concerning them form the larger portion of the manuscript ; but these of course I have passed by, as they could only be developed by translation. In the event of any cause occurring to require an exact account of different shrines or fanes I presume this manuscript might acquire a measure of consequence, not now belonging to it. As it is, there are a few historical indications, that ought not to be despised, because the whole will not bear the severer tests of western historical writing. These indications are : that SÁLIVÁHANA was a *Samuna* or *Savana** (for the writer or his copyist writes the word in both methods) that he persecuted the *Bráhmanical* religion, and patronised another which for the present I suppose to be the *Jaina* system ; that an insurrection took place leading to the destruc-

* These two words are apparently the *Páli* or *Prákrit* forms of the common Sanskrit terms for the followers of Buddha ; viz. *Sramana*, a devotee, austere ascetic, used by themselves ; and *Sravana*, a heretic, used by their opponents the bráhmans.—ED.

tion of many of his people, but that he himself and his army escaped ; that he over-ran the country to the south, as far as *Trichinopoly*, which he probably first fortified ; that he had a line of princes of his own posterity succeeding him ; that he ruled in a town and fortress of his own construction, not being the capital where VIKRAMÁDITYA ruled before him ; that BHOJA rája was perhaps another name by which he was known, or was the name of one of his successors ; that as ŚÁLIVÁHANA stands for the name of a dynasty, (like Cæsar, Plantagenet or Bourbon,) so perhaps VIKRAMÁDITYA may in other books stand for a dynasty, and so help us through the fable of his asserted long reign. These seem to me to be fair inferences for fuller consideration hereafter. I will add as mere conjecture that *Samana* or *Savana* as it is often spelt, may possibly be none other than the change of *y* into *j* or *s*, which is a very usual one thus giving us *Yavana*, and if so then there is a concurrence with a multitude of other indications as to the interference of the *Yavanas* with the greater portion of India, inclusive of the peninsula. For the original of the *Yavanas* we must look most probably to the *Bactrians*. Besides in the *Banta curzis* (for which see a following page MS. Books, No. 14, Section I.) we have the remnants of ancient sepultures of which the people of the present day know nothing beyond conjecture. They accord with Dr. MALCOLMSON'S account of similar ones at *Hydrabad*, (Bengal Asiatic Journal, vol. IV. p. 180,) and with the contents of the wounds in the *Panjab*, opened by HONIGBERGER and others. In the Carnatic they were found in localities that would rather indicate camps (*Castella*) than towns. At all events such vestiges are foreign. All Hindu records afford traces of foreign interference which they usually mystify. The dark and mystified period succeeds the term allotted to VIKRAMÁDITYA ; and the manner in which ŚÁLIVÁHANA is spoken of sufficiently indicates sectarian hatred, and resolution to conceal the truth.

The alleged flight by sea of a portion of the garrison at *Trinchinopoly*, I have not before noticed. It is not however to be entirely disregarded. The peopling of *Java* with a race evidently from India, has to be accounted for, and the many concurring Hindu traditions and records that people were driven from India by wars or persecutions, proceeding thence by sea, all require to be noticed as they occur ; seeing that in the end they will point to some general conclusion.

The symbolical language of the *Chóla purva Patayam*, (the document under consideration,) may be adverted to in passing. It is a regular specimen of Hindu writing ; and that, even in plain prose, involves bolder metaphors than would enter the minds of European

writers, and more than metaphors, that is symbols bordering on hieroglyphics probably suggested by the use of hieroglyphical writing. The Mackenzie MSS. have in some degree educated me to a small degree of acquaintance with this language; though, on discovery of this style of writing, a previous acquaintance with the symbolic language of the Christian Scriptures assisted me much. Generically both are the same; specifically they vary. Until this symbolic kind of writing is more fully understood, we cannot come to the real meaning and contents of a multitude of early Hindu writings.

One instance may be given in the fire-rain of which mention occurs at the commencement of the manuscript. The *Jainas* have a doctrine that a rain of fire always goes before the periodically recurring universal deluge, and this is only a slight alteration of the orthodox Hindu statements, that before the *Manupralaya*, or periodical deluge, the sun acquires so much increased power, that all things are scorched up and destroyed; after which copious showers, in which water descends in streams like the trunks of elephants, involve the cinerated surface of the earth, deep within a folding of mighty waters; during which time is the night of BRAHMA, or quiescence of the creative energy, and during which time NARAYANA, or the conservative energy, quietly floats on the surface of the abyss. But though the aforesaid notion of the *Jainas* may have suggested the idea of fire-rain, yet it seems in the document under notice to be a symbol made use of to denote divine judgments: whether the idea in this sense may be borrowed from a well-known historical fact or otherwise let others determine. Hindu writers reckon seven kinds of clouds which respectively shower down gems, water, gold, flowers, earth, stones, fire, in which enumeration, part at least must be metaphorical. In strong poetical hyperbole a lightning-cloud might be said to rain fire. But the lightning and thunderbolt form INDRA's weapon. The fire-rain rather seems to be a symbol of the anger of SIVA, in plainer terms, an insurrection against SÁLIVÁHANA; and, if so, the shower of mud, may have a symbolical meaning also; and may help to the meaning of a tradition which states that *Uriyur* the capital of the *Chola* kingdom was destroyed by a shower of sand or mud. This last event however, the manuscript in question, aided by some others in the collection, has enabled me to perceive is to be understood of a popular movement, beginning at *Conjeveram* against a violent *Chola* prince, directed with effect by a hostile *Pundiya* rāja: so that *Uriyur* was taken by force, and the king compelled to flee, being arrested and killed by the mud shower; that is, being overtaken and slain by pursuers from the hostile army. It may

suffice for the present to point, in general terms, at such clues to the meaning of symbolical writing, but to make full use of the whole can only result from digesting and comparing all such indications together, which, for the present at least is not my task.

It may not be amiss to show in passing, that the emblem or symbol of a fire-shower is not entirely strange to poets of the west. Thus MILTON, in his absurd pauranical description of war in heaven, puts into the mouth of one of his heralds-angelic, this expression :—

“ No drizzling shower

But rattling storm of arrows barb'd with fire.”

And CAMPBELL, a poet of our own age in his LOCHIEL's warning, and in a passage, Hindu-like, poetically predictive of a past event, that is to say, the battle of *Culloden*, puts this expression into the midst of an expostulation from a local seer of the land ; addressed to LOCHIEL.

“ Why flames the far summit ? why shoots to the blast,

These embers like stars from the firmament cast ?

'Tis the fire-shower of rain, all dreadfully driven

From his eyrie that beacons the darkness of heaven,

* * * * *

Heaven's fire is around thee, &c.”

Here the symbol is precisely the same in kind, as that which I suppose to designate some battle against SÁLIVÁHANA in which he was worsted, and saved himself with the remnants of his army, by retreating across a river. While his country being left open, those of his race who had taken refuge in stone-houses (or forts), were besieged and taken, possibly by starvation, emblemized by the mud shower ; even as the capture of *Uriyur* is handed down in popular tradition under the veil of that capital having been destroyed by a shower of mud. That I formerly* took a more easy and credulous view of this latter circumstance will be no effective argument against a more mature, and as I think a better conclusion.

Professor WILSON's notice of this manuscript may be seen Des. Catal., Vol. I. pp. 184-5.

2.—*Tiruviliyadal Purána. No. 34, Countermark 84.*

This is a copy of the *Madura Auhalla Purána* in Tamil verse, complete, and in very good order. As noted in the next article, it wants some of the marks usually borne by MSS. of this collection.

3.—*Tiruviliyadal Purána. No. 35, Countermark 24.*

This is a copy of the same work in prose, and on examination was found to be incomplete ; though otherwise in good order. It wants

* Or. Hist. MSS. Vol. II. p. 91.

part of the 30th section, and the whole of the three following sections. This last manuscript retains the usual marks of having passed through Professor WILSON's hands, and is briefly catalogued vol. 1, p. 173. No. xxvii. under the title of *Perawoliyar Purána*. The preceding copy wants that attestation, and is not mentioned in the catalogue, giving occasion to some doubt whether it may not subsequently have been substituted in the collection for some other work.

Observation.

Since the *Madura St'halla Purána* (from a copy of my own obtained direct from *Madura* several years ago), was abstracted by me, and the abstract published in the 1st volume of *Oriental Historical MSS.* it has not appeared to me needful to abstract the same work anew in this place. In order however to make the last copy complete the deficient portions have been restored on palm-leaves, and incorporated with the work in the proper place.

4.—*Srirangha Mahalmyam, or legend of Seringham, near Trichinopoly.*

This is a palm-leaf MS. of 70 leaves in good preservation and in very legible writing. It is found in the collection without mark or number; but is noted in the descriptive catalogue vol. 1, p. 174.

There is no need of doing any thing with it, as regards restoration. The following is an

Abstract of the legendary contents.

1. NÁREDA addresses ISVARER, and stating that the latter has told him all the wonders of the three worlds (upper, middle, and lower) desires to know the renown of the *Cávéri* river, and how *Sri rangha* became a *Vaishnava* fane. Extravagant praise as to the omnipotent virtues of doing any act of homage at *Sri rangham*, is stated in reply, by ISVARER, forming the first *adhyáya*, or division of the work.

2. NÁREDA expressing his satisfaction at what he had heard, inquires as to the placing there of the *Vimána* (or shrine) to which SIVA replies forming the second *adhyáya*. In the time of the deluge NÁRRAYEN was sleeping a long time on the serpent *Athi-seshan* (singularly enough, from a later fable, said to be at the same time in the bowels of *Agastyar*); BRAHMA was born; the *Pranava* formed (or mystic *O'm*). Origin of the *Rig veda* the *Sóma yagam* and the 18 *Puránas*: other similar matters of a mythological description, relating to times immediately succeeding the deluge.

3. BRAHMA begun the work of creating anew; BRAHMA studied astrology to acquire foreknowledge. He also performed penance. The

Cúrma-avatára of VISHNU, BRAHMA said that VISHNU had assumed many deceptive forms, but he wished to see him (VISHNU) in his own form. In consequence a *Vimána* or shrine, was produced described in highly hyperbolical language; BRAHMA worshipped the image therein of VISHNU in a reclining posture, extravagantly described, forming the third *adhyáya*.

4. BRAHMA made one hundred thousand prostrations to VISHNU, and declared that he ought to be so honoured for crores of years, without end; BRAHMA terms him JAGANNÁTHA (lord of the universe) and, "father." A long string of similar praise, indicating this image of VISHNU to be all things, and things in it; VISHNU declared his satisfaction with the eulogium pronounced by BRAHMA, and inquires what gift he requires.

5. BRAHMA requests that VISHNU under that form will always be in that image, and that he (BRAHMA) may always have the privilege of worshipping it. VISHNU tells BRAHMA that if he so worship him during one hundred years he will attain beatitude, and if others so worship they will attain beatitude. Some little explanation is given of what is meant by beatitude.

6. BRAHMA desires to be informed as to the proper manner of performing homage and service to VISHNU's image. This is stated and it is added that he is a *Chandála* who does not worship VISHNU, being a quotation of stanza by PILLAI PERUMAL AYENGAR; whosoever speaks against the *Sri rangha* image is a *Chandála*. If there be an ignorant person that knows nothing of *Sri rangha perumal*, the food he eats is the same as that given to a dog. BRAHMA took the shrine to *Swergaloca* (INDRA's paradise); the precise day of which event is stated, with astronomical accompaniments, but in what year is not mentioned. The sun was summoned, was taught a *mantra*, and directed to worship the image; which SURYA accordingly did. SURYA's son did the same; and IKSHVÁKU, the son of the latter also paid homage. The latter brought the image back to earth again. Many kings of the solar race worshipped it in subsequent ages: all who did so (ISVARER informs NÁREDA) were prosperous.

7. NÁREDA inquires the cause why the *Vimána*, or shrine, came down from heaven to earth? Why did BRAHMA give it to IKSHVÁKU, and for what reason was it brought, and placed in the midst of the river *Caveri*? IKSHVÁKU was a king of *Ayodhya*, he was taught by VASISHTA. He killed all the evil *rákshasas* and while reigning equitably, he one day thought on his father VAIVASVATA, and others having gone to the other world, and thereby worshipping this image obtaining beatification,

but that since he himself and his children could not go thither to worship, it would be expedient by penance to bring SRI RANGHA down to earth, which thought he unfolded to VASISHTA. The latter was rejoiced and taught him the eight-lettered charm. The gods sent MANMATHA to destroy the penance of IKSHVÁKU, who wounded the latter with one of his arrows, but IKSHVÁKU was firm, and prevailed. INDRA came down to disturb his penance; but IKSHVÁKU by meditating on SRI RANGHA brought down the flaming *Chakra* of VISHNU, at the sight of which INDRA fled; and IKSHVÁKU ascribing the praise to SRI RANGHA continued his penance. SRI RANGHA now tells BRAHMA, that he will go down to *Ayodhya*, and stay there during four *yugas*, and afterwards remain between both banks of the *Cáveri* during seven *Manwanteras*, and again return to be in time for BRAHMA's midday worship: and subsequently go to earth and return again perpetually; but that while absent no evil shall happen to BRAHMA. In consequence BRAHMA put the *Vimána* on *Garuda*, and brought it down to earth, where he taught IKSHVÁKU all the needful ceremonies to be observed in its worship.

8. The *Vimána* was placed in the centre of a river at *Ayodhya*, where a temple was built for it, and all accompaniments provided. The race of IKSHVÁKU worshipped during a *mahá yuga*, or great age. At that time a *Chola rāja* named D'HERMA BRAHMA, went thither to a sacrifice, and inquired of the *rishis* the circumstances attending the transit of the *Vimána* from heaven to earth. He professed a desire to do penance in order to obtain the image; but the *rishis* told him it would be useless; explaining to him, that they knew the town of his ancestors, to which SRI RANGHA was due west only a mile or two, had been destroyed by SIVA, because one of his progenitors had trampled on the flower-garden of a *muni* there; that VISHNU would soon be incarnate as RÁMA, who would give the *Vimána*, or shrine, into the hands of VIBHUSHANA (younger brother of RÁVANA), who would place it at SRI RANGHA. A defiance of chronology is here involved in making the destruction of *Uriyúr* anterior to the expedition of RÁMA. RÁMA being come made an *Asvamedha yágam* (horse sacrifice) to which D'HERMA BRAHMA went, and before the other assembled kings were dismissed he asked leave to return home; VIBHUSHANA followed, bringing the shrine by permission of RÁMA, which he placed between both banks of the *Cáveri* with the mention of which the 8th *Adhyáya* concludes.

9. D'HERMA BRAHMA detained VIBHUSHANA from going to *Lanka* for the space of 15 days; during which time a festival of 10 days was celebrated in honour of the image. At the end of the 15 days VIBHU-

SHANA purposed to take up the image again on his head, and carry it to *Lanka* but found it to be so heavy, that he could not move it; on which being greatly grieved, and prostrating himself before the image, PERUMAL told him not to grieve, for that it was previously appointed that the shrine should remain here, in the good land of the excellent *Chola* kings; and to account for it narrated a fable of a dispute between the Ganges and the *Caveri* as to which of the two was the greatest, which being decided in favor of *Gangá*, the *Caveri* (personified as a female) dissatisfied went to the north side of the *Himálaya*, and there began a severe penance. BRAHMA demanded what gift she wanted. The reply was to be greater than *Gangá*. The answer of BRAHMA was, that this could not be; but he bestowed on her the gift of being "equal to *Gangá*." *Caveri* dissatisfied came to a place near this, added PERUMAL, and there worshipped me, demanding to be greater than *Gangá*. As nothing belonging to the world can be greater than *Gangá*, I promised to come myself and reside between the banks of the *Caveri* whereby in effect the *Caveri* should have a pre-eminence over the Ganges, to fulfil which promise I am come here, and cannot go to your town, VIBHUSHANA! but at that you must not be sorry. VIBHUSHANA expressed a wish to remain; but was forbidden, and a promise of protecting his town being added, he went to *Lanka*, and resumed his reign. D'HERMA BRAHMA had many additions made to the shrine.

10. The domain round *Sri-rangham* was two *yojanas* (20 miles): those living within it are destitute of sin. Praise of the *Chandra pushkara tirt'ha*, or sacred pool. Praise of the *Vilva tirt'ha*, wherein SUKRA performed penance; which will even remove the crime of killing a *Bráhma*; the *Jambu tirt'ha* where PARAMESVARER performed penance. *Aswa tirt'ha*, INDRA performed penance there; it removes all sins against matronly chastity. *Palávasu tirt'ha* removes all evil contracted by living in the midst of vile persons. Details of other tanks and their virtues. Mention of persons who had crimes removed at *Sri-rangham*, among them being NÁREDA to whom the narrative is professedly made: persons to whom the *Mahatmya* is to be read: that is, good *Vaishnavas* alone. Advantages of having it in the house, benefits derivable from hearing the *Mahatmya*. As for example, if a *Cshetuya* wishes for a kingdom, he will obtain one and the like in proportion to other kinds of people. In conclusion ISVARER praises NÁREDA for his patience, and piety, in listening to the narrative, offering to add more if required. NÁREDA in return declares that by the recital his knowledge is perfected, he wishes for no more. The *Sri-rangha Mahatmyam*, it is then said, was translated from the *Grant'ha* of the *Brahmánda Puranam* by APPIVACHARYAR.

5.—*Delhi Maharajakal kaifeyat, or an account of the kings of Delhi.*

Palm-leaf Manuscript, No. 233. Countermark 79.

When VIKRAMA'DITYA (to whom is given a profusion of titles) reigned, D'HERMA rája had left the earth at the end of the *Dwápara yuga*; he left PARIKSHIT ruling down to C. Y. 126, JANAMEJEYA 77 years; SIVAKA mahárája 80; RAJENDRA 45; SARANGADARAN, with whom the *Chandra vamsa* ended. Then follows PURURA MANTATHA 83 years. Next MATHIPÁLA mahárája ruled 25 years. LOGITHA mahárája 53; GANGADHARA 56; VAMA DEVA 53; TRINETRA 56; PARTIBA VIJAYA 72; PURINATHA 53; PUSHPA GANDRA 58; ATHIYARAYER 58; PADMA GANDRA 49; UTRIJA RAGHAVA 54; AIVEN-THI 54; BAUVUMA 55; SUDRA CARTICA 65; ASAGAYA SURA VIKRAMA'DITYA 2000 years; in all 3179 years. SÁLIVA'HANA 70 years; VIMALA KETHANA 58. BHOJA rája, conquered the north, and ruled over the south. KANAKA RAYER of *Cambira desam* was his minister, and at the head of 63 other persons; afterwards settled as accountants, of whom details follow, with the names of the towns in the Carnatic where *Agraharams* were established for them. The sixty-four families of Bráhmans, thus introduced into the Carnatic, from the north, became the settled accountants, and arbitrators of boundaries. They conducted their accounts in the *Girvanam* language, (Sanskrit in the Balbund character). BHOJA rája ruled 66 years, from Sal. Sac. 188, 128, to S. S. 194, his rule ended in *Caliyugam* 3373 corresponding with Sal. Sac. 194. Next ruled RAJENDRA 71, MADHAVA VARMA CHOLAN 31, PANDIYA 60, VIRA CHOLA (also called CHERAN) 51, DEVA CHOLAN 29, SORNA CHOLAN 20, RAJA CHOLAN 41. He was also called CALI CALA CHOLAN, DEVENDRA CHOLAN 60, MARTANDA CHOLAN 65, RAJATHI rája CHOLAN 33, PALALA 30, VIRA PALALA 41, in all 532 years, agreeing with *Cali yuga* 3905, S. S. 729. CHENNA BALALLAN; in his time a famous *annicut* (or aqueduct) was formed from the *Cavery* for irrigation, all the 56 kings except VIKRAMA CHOLAN king of *Cashmir* contributed, and his share was divided, and borne among the remaining 55. As his quota was afterwards brought, that was appropriated in rebuilding an *Agraharam*, that BHOJA rája had caused to be constructed at *Chatur Vedamangalam*; which during the ascendancy of the *Jainas* had been allowed to go to decay, and the king dissipated the *Jainas*. The *Agraharam* received the names of *Vikrama Chola Puram*, *Tanniyur* and *Cauveri Pakam*. After which the *Cashmir* king went away. CHENNA BALLALA ruled 41 years, VISHNU VERDHANA 40, RAJA BALLALA 51 years, IRTHIYA BALLALA 41, VIJAYA 41; other names of BALLALA

kings, running into the rayers are given, with a total of 736 years. Corresponding with *Cali yuga* 4641, Sal. Sac. 1462, PRAVUDA DEVA RAYER 21, other rayers (not in correct order) for 80 years down to C. Y. 4721, Sal. Sac. 1542, so far the rayer dynasty ; afterwards that of the Muhammadans.

There follows a story (not complete) founded on the question "whether the learned, or the vulgar, are to be blamed in the impositions practised under the sanction of the popular system of idolatry?"

Also a memorandum from one of the Colonel's Agents, as to MSS. and documents previously supplied.

It states that PERIYA VIRAPA NAYAKER son of PERIYA KISTNAMA NAYAKER conquered the king of *Mavalivanam*, and also *Mysore*. It has the singular statement that SATYAVRATA was a *Pandiya* king of *Madura*, and that the story of the little fish, had its site at *Madura*, being the *Matsya avataram*, on which account it says the *Pandiya* kings used the fish banner, or umbrella. It may be noted in passing that the 18th book of the *Bhagavatam* places the site of SATYAVRATA's penance in the *Dravida-desa*, or Tamil country.

Remarks. The last memorandum has little or no use, beyond the two items selected. The preceding one is merely a story (not complete) ascribed to KRISHNA RAYER's time ; tending to illustrate the easy credulity of men as imposed on by ascetics, mistaken for gods. This tale may have its use in a series of tales ; but is quite irrelevant to the title of the manuscript. The first article does not correspond with that title except in a brief allusion to the race of D'HERMA rája at the beginning. What follows is not of much consequence except as to the introduction of the 64 *Bráhma*n families settled in the Carnatic. Concerning this settlement other illustrations will appear ; and it is similar to the mode followed in *Malayalam*, according to the *Kerala Ulpáti*. Whether Brahmins had a footing in the south of India before that time is, at the least, doubtful. In other documents the matter will be further elucidated. The abstract given of the MS. is almost a translation ; it has evident, and very gross anachronisms, and I am afraid none of its dates can be depended upon. It contains only four and a half palm-leaves quite fresh and in good order ; by consequence not needing restoration.

6.—*Palm-leaf Manuscript, No. 223. Countermark 80.*

Delhí Janamajeya Rája vamsavali, (or the race of JANAMAJEYA king of Delhí.)

This is a manuscript which, with a promising title, and a large external appearance, has almost nothing within, containing only eight palm-

leaves. It bears within itself the title of "the early history of the Bengal country," but it sets out with JANAMEJEYA rája of *Mustinápuri*. The appearance of the palm-leaves and of the writing is incomparatively fresh, and as it comes down to Lord MORNINGTON's government, dated Fusly 1220 it must be a recent writing.

The following is an

Abstract.

After JANAMEJEYA son of PARIKSHIT who died about 100 of the *Calí yugam*, many kings reigned and took tribute during 3000 years. VIKRAMÁDITYA after that became incarnate, and ruled over Hindustan, Bengal, the Deccan, and the Western peninsula, receiving tribute from all kings. SÁLIVÁHANA fought with him and he fell in C. Y. 3171. SÁLIVÁHANA governed after him with equity 349 years. Many kings after SÁLIVÁHANA reigned down to C. Y. 4300. SULTAN SAHÁB U'DIN GHORY, from the country of *Iran* came with a large army to *Delhi*, Hegira 591, and overthrow BARTI rája, and seating himself on the throne he ruled over the country including Bengal, placing his Fouzdars in all countries. From that time Bengal became a Muhammadan dependancy. TIMUR's invasion levied extensive tribute over the *Dakshin*, down to Hegira 900. Hindustán was under TIMUR's descendants. HUMAION SHAH's defeat. ACBAR ruled well. JEHANGUIR gave the Fouzadari of Bengal to a brother of NUR BIGAM, whom he removed in anger and put another Fouzdar in his place. From that time, different Fouzdars governed Bengal. ALEMGUIR.—JEHAN SHAH. After some details, the narrative comes down to the English Bahádur Governor William. The English were merchants. The Vizier of *Luknow* collected tribute for *Delhi*. His son was SUJA UD DOWLAH. *Moorshedabad* soubadar was MAPHUZE SINGH died; his elder sister's son, Nabob SIRAS UD DOWLAH, became soubadar. Mr. WILLIAM from London in England, came and settled at *Calcutta*, and hoisted a flag, keeping in pay a few troops and traded. Affair of a gomestah and a sowcar. The gomestah went to *Calcutta* and SIRAS UD DOWLAH called the English Vakeel demanding his Nabob to be given back. SIRAS UD DOWLAH in great wrath invaded *Calcutta*; a little fighting, and the soubah took *Calcutta*. In Fusly 1210 the father of Lord CLIVE, Governor CLIVE, came with troops from *Madras* (F. 1170); battle; the Nabob was wounded by a musket ball and after a short time died. His elder sister's son was CASSIM ALI KHÁN, who continued the fighting. Division of the country with the English by treaty with SUB ALI KHÁN. Two engagements General ———; Nabob defeated; treaty; increase of English power. Death of the Nabob F. 1208; his younger brother succeeded him. The *Moorshedabad* Nabob

died. Lord MAVIT sent General LIXON, who went to *Delhi* and took it, and they kept the Padshah by their side, regulating the police (for government). They took a sunnud from the Padshah, acknowledging their authority over all things. Such of the Hindu sovereigns as paid them homage they retained as tributaries, and fighting with those who resisted them down to F. 1220 (date of the writing), they continue still to govern the country of Bengal.

Note. From this abstract it may be seen that though the MS. contains nothing not otherwise known, yet that it is in some measure curious, and as such perhaps worth translation.

Professor WILSON'S notices of this, and the foregoing manuscript, will be found in *Des. Catal.* Vol. I. pp. 200—1 : and are as follows.

XIV.—*Dilli rája Katha.*

Palm-leaves.

“ A short genealogical account of the descendants of ARJUNA, and a few Hindu princes, and some account of the reign of KRISHNA RÁYA of *Vijayanagar*.

XV.—*Janamejaya Vansavali.*

Palm-leaves.

“ A short account of the family of JANAMEJAYA the great-grandson of ARJUNA.

7.—*Palm-leaf Book, No. I. Countermark 953.*

Inscriptions at the Vaishnava fane of Conjeveram,

On the *Sampanci* sacred wall, and on the southern wall, on the hill.

1. Inscription of VAIRÁJA TIMMAPA, Sal. Sac. 1413 : commemorates a gift by VAIRÁJA TIMMAPA of 4500 fanams (of what kind not specified), to be given yearly at the *Divala* and *Upáhit* festivals for the expenses of processions, and for furnishing the usual offerings of ghee, sugar, and other matters for making sacred viands, as customary in *Vaishnava* fanes.

2. On the sacred hill, on the *Sampanci*, and the southern wall.

Inscription of NAGAINA NAYANI of *Mucapalam*, Sal. Sac. 1409. A gift of ghee and other matters, for lights and offerings to be raised from the revenues of a village called *Tiru pani pillai*, made in the time of SALUVA TIMMA of the race of NARASIMHA RAYER.

3. On the sacred hill, below the *Sampanci* on the southern wall.

(In Telugu). Inscription of SALUVA TIMA RÁJA, Sal. Sac. 1403. TIMA was the son of SALUVA *Saluva Malliya deva maharája*. Gift of 7800 fanams for four kinds of service in one fane, and two kinds in another fane to arise from the products of cultivation.

4. On the south side of the tower, on the *Sampanci*, below the southern wall.

Inscription of TIRU VITHI SÁNI the daughter of AMMANI, dated in Sal. Sac. 1408. Gift of 300 fanams for conducting a certain ceremony of singing, &c. at the time of the gods' rising up in the morning after sleep.

5. Inscription of NARANA PATLA VÁRI the *Puróhitan*, or *Bráhmaṇ-advise*r of KRISHNA RAYER, dated in Sal. Sac. 1436. Gift of ten thousand fanams, arising from the products of cultivation, for offerings before the god, eight times daily, of ghee, and various other articles specified.

6. Dated in Sal. Sac. 1528, during the rule of SRI VIRA VENCATAPATI AYYA-DEVER (of *Pennacondai*?) by ANUMAYA ANNAYANGAR, son of LALAGA NAYAKA of the *Cauri* caste people of *Malliya vanam* near *Vijayanagara* of 365 gold huns for the 365 days of the year, for the gift of two large tureens of rice to be offered to the two images and the overplus of the expense to go to the inferior temple attendants.

7. Dated in Sal. Sac. 1123, donation by UDANDA RAYER ULAGAPPEN of 840 fanams for the conducting certain ceremonies on the monthly recurrence of the *Nakshetra* (lunar mansion) of his own birth, and that of his mother. (It is of early date, and the title *Ulagappen* means "father of the world.")

8. On the sacred hill, on the southern side of the shrine (*Vimáṇan*).

Inscription of TIMMA *raja* son of SALUVA GUNDDU RAYA U'DIYAR, dated in Sal. Sac. 1385 gifts of some land for the conduct of offerings.

9. On the southern wall facing the street in which the car is drawn at festivals.

Inscription of the merchant CRISHNAMA CHETTI dated in Sal. Sac. 1458. What was given not known, as it is stated that the remaining letters of the inscription have become illegible.

10. On the same wall.

Inscription of KOPPU NAYANI a disciple of TATTÁCHARYA, dated in Sal. Sac. 1467. Gift of 3750 fanams for offerings to be conducted on the eleventh day of every lunar fortnight.

Note. The above palm-leaf MS. is badly written in small letters, and the palm-leaf is in some places eaten away. It is therefore restored on paper, as some of the dates and names will be useful in elucidating a few obscure points in the more modern portion of the Peninsular history.

8.—*Palm-leaf Book, No. 232. Countermark 98. Chengi Rajakal Kaifeyat, or account of the rajas of Ginjee.*

This is a MS. of 28 palm-leaves damaged by worms. It is written in Tamil verse of an easy kind. Its chief object is to celebrate the heroism of the last of the rajas of *Ginjee*, of the dynasty proceeding from the original viceroy from *Vijayanagaram*. The final defence of the fort of *Ginjee* was very obstinate. According to this poem the rāja headed his troops in person, and when he found himself no longer supported by them he rode among the Muhammadans, dealing destruction around him, until overpowered and slain. This rashness the writer magnifies into extraordinary heroism.

Note. As the manuscript is in a state of incipient destruction it has been restored.

Prof. WILSON has very briefly noted the MS. in Des. Catal. Vol. I. p. 207, Art. xxvii.

6. MANUSCRIPT BOOKS.

9.—*Manuscript Book, No. 50. Countermark 1019.*

Section 1. Copies of Tamil inscriptions at Sri-rangham near Trichinopoly, and other places of the Chola desam.

No. 1. Date Sal. Sac. 1581, commemorates a donation by CHOKA NATHA NAYAK, of the race of VISVA NATHA NAYAK, to five classes of people of an elephant, two horse-tail fans, a white umbrella, a palanquin, a tent; to be used in the public solemnity when the image of *Seventes-várer* fane should be carried out in procession, and with a view to obviate some irregularities that had occurred in such festival processions.

No. 2. Date 1599 of *Aruronar* (unknown era) gift by VIRAPA NAYAKER in the time of VENCATA DEVA maha rayer, of land in the villages of *Conel* and *Pallava ruram*, for the continual conduct of certain festivals connected with the above fane.

No. 3. No year, TIRUMALA NAYANUR and VILLUMIYA NAYANUR, gave certain gifts to the fane; the exact nature of which cannot be ascertained, as the copy of the inscription is imperfect.

No. 4. A gift in the time KULOTTUNGA CHOLAN (year not specified) of certain lands to the above fane, by a union of several respectable leading men.

No. 5. One AIAN a *rakshasa* being afflicted with *Brahmahatti*, did penance to SIVA. In proof of which there are certain remains near to *Rajendra Chola* pettah, and two gigantic images of 20 yards in height, and 12 yards in circumference.

No. 6. Date Sal. Sac. the figure for one thousand, and some other figures blank. VIRA PRAVUDA rayer son of VIRA VIJAYA rayer Mahá rayer gave a large extent of waste land, near *Rajendra Chola pettah*; the produce to be for ceremonies at the festivals of certain fanes, three in number.

No. 7. Gift of land belonging to rája KEMBIRA CHOLA PETTAH, by the people of the town, attested by the names of five among them. No date.

No. 8. Inscription in the village of *Pedu vayi tuli*. In the seventh year of RAJENDRA CHOLAN, a chief (titular style only mentioned) pressed certain bricklayers, and ironsmiths, and by their means made some additions to a fane. Inscriptions incomplete.

No. 9. Inscription on a stone at *Vettu vayi tuli*; the dimensions of the stone are given, but the inscription itself seems not to have been copied.

No. 10. Same town, in the 20th year of SRI KULOTTUNGA CHOLA DEVER. The letters are become illegible, copy therefore incomplete: it relates to a gift of some extensive land near to *Trichinopoly*.

No. 11. Same town of *Vettu vayi tuli*, date Sal. Sac. 1608; RANGA KISTNA MUTTHU VIRAPA NAYAKER of the race of VISVANATHA NAYAKER: certain repairs, by his order, of structures in that town originally built by *Chola* princes, which had gone to decay.

No. 12. Date Sal. Sac. 1240, 25, the name of the donor obliterated; gift of land to PRASARMA VENCATESVARA SVAMI.

No. 13. Inscription in a fane of *Subramanya*, Sal. Sac. 1444, in the time of SRI KRISHNA DEVER, mahá rayer, gift of land.

No. 14. In the 30th year of RAJENDRA CHOLA DEVER, gift of a village producing ten thousand pieces of gold (*huns*).

No. 15. Inscription in *Tiru yerembesvarer*, hill fane, on the elephant gate, date Sal. Sac. 1307, gift of land for repairs of the said fane, a certain proportion of revenue given, by whom not stated.

No. 16. Dated in the 3rd year of SRI KOVI rája KESARI PANDIYAN, the remaining letters are stated to have become illegible by time.

No. 17. Dated in the 5th year of SRI KOVI rája KESARI PANDIYAN; letters become illegible.

No. 18. Dated 70th year of the same (but supposed to be an error for seventh year) appropriation of a village to a fane of *Agnésvara*, incomplete.

No. 19. Dated in the reign of SRI KOVI rája KESARI PANDIYAN, and in the seventh year of KULOTTUNGA CHOLAN, (thus intimated to be contemporaries,) gift of land in *Vayalúr*.

No. 20. Dated in the reign of KESARI PANDIYAN, and third of KULOTTUNGA CHOLAN, gift by PILI VANAY UDIYAR, son of MATHURANTACA UDIYAR, of certain customs from produce of lands. Short *Grantha* addition.

No. 21. Dated second year of RÁJA RAJÁ DEVER, gift of land for maintaining lamps in a fane, by whom not mentioned.

No. 22. Dated sixth year of KOVI KESARI PANDIYAN, gift of land for the internal ceremonies of a heathen fane.

No. 23. Dated third year of VIRA RÁJENDRA DEVER, who is either the subordinate of KOVI KESARI PANDIYAN, or else the same with an additional title; the wording is obscure; gift to the fane of *Villumiya dever*, for the keeping up a perpetual light with *neyi* or butter oil.

No. 24. Inscription at *Nanga puram* in the talook of *Vittu Katti*, dated in the 16th year of RÁJENDRA CHOLA DEVER, gift of land by certain persons whose names are subscribed for the benefit of the fane of *Firu maranes varudaiyar*.

No. 25. Dated in the tenth year of SRI SUNTERA PANDIYA DEVER, same town, same fane, with two other fanes; from the imperfection of the copy, what was given not ascertained.

No. 26. Dated in the seventh year of RÁJA RAJENDRA CHOLA DEVER: other letters of the inscription could not be made out.

No. 27. Gift of two villages by certain chiefs, whose names are mentioned, to *Rangha*, the image at *Sri Rangham* fane, through the head *bráhma*n of the class of *Rámanuja* of *Tripety*.

No. 28. Dated in the 30th year of SRI RÁJA DEVER, gift of six marcals of grain for each rice field, and a quarter fanam each field of other kinds to go towards the celebration of the marriage of the god and goddess of MATHUESVARA fane, and the conduct of other festivals from VENCATAPATI rayer, son of VIRA VALLALA RÁYA DEVER pre-eminent rája of the north shore. It is a stone inscription in the fane in *Vélur*, of *Vittu Katti* talook.

No. 29. Date Sal. Sac. 1629, (A. D. 1707.) Gift of customs of a half measure out of every calam (96 measures) of rice from one hundred and eighty villages, from three persons (Hindus), who from their titles appear to have held office under Muhammadans, to SRI VIRA NARRAYANA SWAMI, of *Manár Kovil*, in the *Manár* district.

No. 30. Dated sixth year of SRI RÁJA RÁJA DEVA UTTUNGA CHOLAN; imperfect, nothing further can be made out.

No. 31. Dated second year of SRI RÁJA RÁJA RÁJA DEVER; at *Pra-panja Pichaita giri*, where AGASTYA formerly dwelt, and which had sunk lower down into the earth. CARI CALA CHOLA, coming thither,

saw a golden-colored chameleon-lizard, which he wished to catch, but it entered into a hole, in digging up which blood was seen, and a form of SIVA appeared; by reason of which appearance, a fane was built on the spot; and this having decayed, the aforesaid RÁJA DEVER (as far as can be made out) restored the said shrine, and gave for that purpose thirty thousand *Vélis* of land, (each *Veli* containing five cawnies, the whole being upwards of one hundred thousand acres.)

No. 32. Dated in the tenth year of the CHOLA RÁJA KESARI MANDIYAR: some letters and words wanting. It is a gift of village lands; but for what object does not appear.

Translation.

No. 33. An inscription in *Mel Pallur*, or (upper *Pallur*), dated Sal. Sac. 1439, (A. D. 1517.)

The ruler of the entire world HARIYA RAYER VIPADAN, faultless in speech, taking possession of other countries, never relinquishing his own, the south quarter the excellent courageous ruler SRI VIRA KRISHNA RAYER, the great emperor, the restorer of the *Sómasula* tax, and of the other taxes of the *Chóla-mandalam*, and of the *Saiva* and *Vaishnava* temples, (a number or part of a name) having taken certain countries and conquered VIRA PARCHUNÁN the son of PRATÁPA RUDRA the *Gajapati* prince, and certified the conquest in the presence of MALLICARJUNA (the god at *Vijayanagaram*), gave four thousand pieces of gold, for the service of the god MALLUMISVARA NAYANAR of this town; a Sanskrit *sloka*, in praise of the giver.

[The above is as near a translation as can be made out: it is of some use.]

No. 34. It bears the two names of SRI KÓVÍ KESARI PANDIYAN, and SUNTERA PANDIYAN, seventh year of reign: title of a ruler on the south shore. (The remaining portion could not be recovered by the copyist from the original stone.)

No. 35. Inscription cut on stone in the fane at *Ambúr*. Dated in the second year of KULOTTUNGA CHOLA DEVER. Gift to ARAKE'SVARANUDIYA NAYANAR, the image of 'AMU'R fane from AMUTA KADI-YUDIYAR RÁJA of the north bank (of the *Caveri*) of a thousand (what not mentioned), in free gift (therefore must be land) in the village for the service of the fane of *Tiruvake'svaramudiya Tambiránár*, the same image, with an addition of epithet.

No. 36. Dated in the fourteenth year of SRI KOPA KESARI PANDIYAN: imperfect.

No. 37. Gift to *Niluvánésvara Tambiran* from *KE'SARI PÁNDIYAN*, the giver of his own weight in gold, and a heap of vestments like a hill ; a courageous warrior, and ruler of the three worlds (*Tribhuvana Chakraverti Nayagr*). He gave one hundred gold *huns* for the use of *VARADA NAMBI*, the head *bráhma*n, to the temple females, and other temple attendants.

No. 38. Dated in Sal. Sac. 1112; gift to *NILIVANAMUDIYA NÁYANUR* of fifty gold pieces, by the whole of the people of *this* village (name not given) for the celebration of the marriage of the said god in the month of April.

No. 39. (Very short and perfect) gift of an elephant vehicle by the head man of *Mathurántacam* in the country of *RAJENDRA CHOLA* of the north bank (supposed of the *Caveri*) to whom, when, or for what object, not stated.

No. 40. A few Sanskrit words in Tamil and Grantha letters, without connected meaning, copied from the inner building of a fane of *Ganga-Kunda-puram* in the *Udiyar Palliyam*.

Manuscript Book, No. 14. Countermark 768.

Section 1. Account of Pandoo coolies (Pantu curzis) in the Jughire, and Arcot Districts, written from different verbal accounts.

This paper contains an account of certain *subterranea*, or excavations, as if they were tombs, discovered at various places : of the exact nature or character of these pits there appears to be no certain knowledge ; but the writer has collected, and stated, the traditionary accounts of people near the places where those excavations were found, by which they are ascribed,—

1. To a desire of obtaining shelter from a predicted shower of fire, about the beginning of the era of *Sáliváhana*.
2. To certain pigmies that lived towards the end of the *Dwápara yuga*, who constructed for themselves these dwellings under ground.
3. To the five *Pándavas*, as a refuge from the persecution of *DURYOD'HANA*.
4. To the votaries of a certain goddess named *NILA-MUCARI'*, who offered to her monthly sacrifices therein.
5. To the *Vedar* and *Curumbar*, (hunters and savages), of former days, as places of protection, for their wives and children, from wild beasts.
6. To certain men in the time of *RÁMA*, who had monkey's tails, whence these pits are by some called *Vali-Cudi*.
7. To *rakshasas* (or evil beings) who constructed these places of safety for their wives and children.
8. To a custom of early times after the deluge, when men lived so long as to be a burden to themselves, and their relatives, so that the latter put them in certain earthen shells with a supply of provisions and left them to die.

These excavations are stated to be of various fashions, and sizes ; and some have the appearance of being tombs of great or distinguished men. Tradition states, that great wealth was most certainly discovered and carried away, from some of these excavations.

Section 2. An account of Tondaman Chakraverti in the district of Cúncí (Conjeveram).

There were forty-four generations previously of the *Chola* race, who were persons of self-government, but the last of them *KULOTTUNGA CHOLAN* (who had only a son and a daughter), having killed the son of *CAMBAN* the poet, the latter killed the king's son, and the king afterwards formed an intercourse with one of the female attendants of his court, and had privately a son by her, who was named *NAGI NAGA RATANAM*. The child was exposed in a golden vessel on the banks of the *Caveri* river, and was discovered by the *Bráhmans*, and head officers of the king, who recommended it to the king for protection, as being like him ; and from an *adonda* flower being near the child they called it *Adondai*. The king gave it in charge to his queen, to rear it up ; who readily undertook the task. The king's *Mantirí* (or minister) was alone somewhat instructed in the secret. The child proved to be possessed of heroic qualities. On consulting how to give him a kingdom, an eye was cast on the country northward, wherein the *Curumbar* had constructed twenty-four forts, being an immense forest (wild or open place). *KULOTTUNGA CHOLA* fought with the wild people (*Curumbar*) ; but could not conquer them. *ADONDAI* his illegitimate son, with a great army, fell on them, and conquered them to extermination. *KULOTTUNGA* then came ; and, having the forest cleared, founded the distinguished town of *Canchi puram*, in which he built a fane, and dug a channel for the river *Pálar* to flow through, or near, it. There being a deficiency of inhabitants, *KULOTTUNGA* gave his minister much wealth ; who, going to other countries, brought men and women, and had them married together, according to their respective tribes or castes. By way of affixing a stigma on the newly conquered country, the minister recommended that it should be called *Tonda mandalam*, "the land of slaves." But the king, without penetrating his minister's design, called it *Tondai-mandalam* ; and gave it to his illegitimate son *ADONDAI* ; who was accordingly crowned in *Canchi* ; and, as he had conquered the ferocious people, the former inhabitants, he acquired the additional epithet of *Chakráverti*. From that time the former name of the country (*Curumbar b'humí*) became extinct.

Remarks. This short paper has its value, as being a brief and unvarnished account of an historical fact ; otherwise variously and

verbosely told, with much of superfluous fiction and rhetorical ornament.

Section 3. An account of Candava rayen, and Chethu rayen the two sovereigns of the Vannier (forest race, a tribe of low cultivators) who ruled in the fort of Tiruvidai Churam.

This fort was in the district of *Chingleput*, and this account was taken from the mouth of one named SAHADEVEN-NATTAN.

Anciently the *Curumbar* ruled in this country; ADONDAI CHOLAN came from *Tanjore*, and destroyed them; and, having acquired the title of ADONDAI CHAKRAVERTI, he established in their place the *Kondai Katti Vellazhar*, (agriculturists who bound up their hair as women do.) In those days the *Vannier*, or *Palli* people, by permission of the ruler of the country built this fort for themselves, as their own. But they paid tribute to the sovereigns of the *Andhra*, *Carnata*, and *Dravida*, countries. No written account of their race has been preserved; but of their posterity CANDA-RAYEN, and CHETHU-RAYEN, came to the government. Being skilful men they built their old fort very strongly.

The measures of that fort, as now found are from south to north 1141 feet; east to west 1200 feet. The breadth of its outer wall was 20 feet. Around it there was a moat thirty feet broad. Besides this outer one, there was an inner fort, and a palace on the top of the hill.

The upper fort was east to west 250 feet; south to north 195 feet.

While ruling with considerable power, they rejected all claims of customary tribute from superior kings. They were both illustrious; but CANDAVAN-RAYEN, was the most warlike of the two. He fixed alarm-stations on eminences, at certain distances, around his capital. There was no other king like him. When the rayer came to invade him, as the drums were beaten at different hill-stations, the rayer did not know in which the chief was, and at length the latter, watching his opportunity, fell on the rayer's forces, and made great slaughter. The rayer's general, being greatly incensed, came with a greater force; and, during four months, an uncertain war was carried on; the chief's place not being known; while, night and day, he harassed the troops of the invader. The rayer now desisted from open war; intending to effect his object indirectly. CANDAVAN-RAYEN then greatly vexed the agriculturists, that ADONDAI CHAKRAVERTI had placed in the land. The *Vellarzar* in consequence arose in a body, and went to KRISHNA RAYER, who sent the *Wiyalavar* (the people of a POLIGAR) against CANDAVA. That POLIGAR being beaten retreated, and sent spies to inspect the fortress, that he might discover how to overcome CANDAVA.

The spies discovered that at intervals of rest from war, CANDAVA was entirely enslaved by the leader of a band of dancing girls, and announced the circumstance to the chief of the *Wiyálavár* tribe. He came to CUPÁCHI, and gave her the offer of four bags of gold, as a bribe, to cut off the head of CANDAVA ; to which, induced by avarice, she consented : appointing a time for the POLIGAR, and his people to come. They came as appointed. CUPÁCHI gave CANDAVA poison, in a cake, from her own hands ; which speedily took effect. She cut off his head, and putting it in a dish, brought it to the appointed place, and gave it to the POLIGAR'S people. After satisfying themselves of the identity of the head, they cut off the head of the traitress, and went away. In the morning his younger brother, CHETTHU RAYEN, hearing this news, and being extremely grieved, took the hundred companions of CUPÁCHI ; and, carrying them to a tank, after tying them in a row like cows, he cut off their heads : in proof whereof that tank is to this day called *Pinnai-yéri* (the lake of corpses). He also burnt down their houses ; and the place is to this day called *Cupachi kunnú* (the heap of *Cupachi*) ; and is a place of desolation. He also took the watchmen, who had neglected their duty, and cut off their heads, at the above tank. The WİYÁLÁVAR-POLIGAR came with his troops, and fell on the fort. During twenty-six days, fighting was carried on, with great loss on both sides ; till, at length, the attacking POLIGAR took the fort ; which, after that time, became a dependency of the *Anagúndi* kings, who protected the agriculturists.

The truth of the preceding narrative is attested by all the people living around about that neighbourhood.

Section 4. An account of the Pagoda of Tiruvidaichuram (the above fort) in the Arcot district.

The original date of this place is remote in antiquity ; the fane was built by KULOTTUNGA CHOLAN. It was repaired by other CHOLAS, and RAYERS. The *S'hala Purana* is lost. But the legend is to this effect, that an *Apper* and *Sundarar* (the poets) were on their way to sing the praises of *Karz Kundam* (a hill fane) ; they inquired of a shepherd (at this place) if there was any emblem of SIVA near, who pointed them to one under a tree, and disappeared. Considering this as an apparition of SIVA, they chanted ten stanzas concerning the place ; which are in existence down to the present time. As the *Chola* king adorned and endowed this fane, there may be an inscription ; but it is reported to be in recondite Tamil. They further say that, directly under the view of the bullock of SIVA, very much wealth is buried.

There certainly is some wealth concealed. If well examined, it would be found : it would not be needful, to that end, to damage the walls, or structure, of the temple, but only to remove the flooring ; no other damage would accrue to the temple.

Section 5. An account of the ancient gold products of Callatur and notice of the history of that place.

Anciently this was the second fortress of the *Curumbar* chieftains. After they had been destroyed by ADONDAI CHAKRAVERTI, the fort was in the hands of ten persons, who rode in palankeens, from among the *Kondai Katta Velazher*. They were subordinates to the *rāja* and regulated the country. A poor *Purōhita Brāhman* came to the fane of *Tiruval isvarer*, and bought a piece of ground at *Callatur* ; the god afterwards personally appeared to him, and instructed him to give the god notice when he ploughed and sowed the said field. He did so ; when the god came, on his *Vāhana*, and, after sowing a handful of seed disappeared. The other corn was sown by the *Brāhman*. The corn sprung up luxuriantly ; while corn sown by other people was very weak. The *Brāhman's* corn grew higher than a man could reach, but without earing ; to his great grief. A *Velazhan*, passing by, being struck by the singular appearance of the corn, plucked a stalk, and, opening it at the top, found an incipient ear of gold, in consequence of which he enticed the *Brāhman* to an exchange of products, ratified by a writing. A long time after the corn threw out ears, and the surface presented a golden color. The rayer of that time, named HARI HARI RAYER hearing of the circumstance, came himself, with an army ; and, having it reaped, distributed the gold in the usual proportion of corn, to the cultivator, the proprietor, and the king. The product was beaten out on a brick floor, prepared for the purpose ; such a floor is named *Cal-lam* ; hence the town came to be called *Pon Velainta Callatur*, or the village where gold grew as corn. Remains of the brick floor are still to be seen ; and the circumstance is traceable in other names of connected places. Some remains of the chaff of this harvest, are said to be preserved in the treasuries of neighbouring temples. From the time of TONDAMAN CHAKRAVERTI down to KRISHNA RAYER's time, the fort was under the management of the *Velazhar*, or agriculturists. KRISHNA RAYER demanded of them to build an *Agrahāram*, which they refused to do ; and he, in consequence, waged war against them, with great slaughter, for six months : when they consented to his request, and built two choultries ; one of which was called by the name of KRISHNA RAYER.

Historical Indication.

Divested of fable, the probability is that a gold mine was anciently discovered in the field of a *Bráhma*n, and worked by one of the rayers. The closing circumstance is within the range of credible tradition.

Section 6.—Accounts of the places of hidden treasure, in the Arcot District.

1. In *Paduvúr*, there are four *Panta curzis* in which, they say, treasure is contained.

2. In *Tiruvidaichuram*, in a *Pedíri Kovil*, under the image of *Durga*, there is stated to be buried treasure. There is a sort of proverbial saying to this effect current among the country people thereabouts. Notice of an account given to a servant (*gomasteh*) of the surveyor general of seven vessels of buried treasure, and of a human sacrifice, offered by some persons who, in consequence, took away one vessel, and went to live at *Wandiwash*.

3. In *Neyamali*, they say there is hidden treasure.

4. Beyond that village near *Chingleput* the pagoda of *Tiruvadés-veren*, at *Callatur*, at *Cunatur*, *Vembácam* near *Chingleput*, *Uttara Méhur*, and some other places, there is said to be buried treasure.

Remark. Perhaps Colonel MACKENZIE's instructions to his agents included inquiries on the above subject: with one exception, as to the *Panta curzis*, I do not see that any light is reflected on past history by such traditions.

Section 7.—Ancient history of Tondamandalam, and its earlier inhabitants called Vedars and Curumbars.

After the deluge the country was a vast forest, inhabited by wild beasts. A wild race of men arose; and, destroying the wild beasts, dwelt in certain districts. There were then, according to tradition, no forts, only huts, no kings, no religion, no civilization, no books; men were naked savages: no marriage institutions. Many years after, the *Curumbars* arose in the *Carnáta* country: they had a certain kind of religion; they were murderers. They derived the name of *Curumbar* from their cruelty. Some of them spread into the *Dráviḍa désam*, as far as the *Tondamandata* country. They are now found near *Uttara Méhur*; but more civilized. They ruled the country some time; but falling into strife among themselves, they at length agreed to select a chief, who should unite them all together. They chose a man who had some knowledge of books, who was chief of the *Dráviḍa* country, and was called *Camanda Curumba prabhu*, and *PALAL rája*; he built a fort

in *Puralúr*. He divided the *Curumba* land into twenty-four parts, and constructed a fort in each district. Of these the names of ten are *Puralúr*, the royal fort; *Callatur*; *Amur*; *Puliyúr*; *Chembúr*; *Uthí Kádu*; *Kaliyam*; *Venguna*; *Ícáttukottai*; *Paduvúr*. While they were ruling, there was a commerce carried on by ships. As the merchants of *Cáveripúm-patnam* sought trading intercourse with them, the *Curumbar*s built the following forts (stations) for trade: *Patti-pulam*; *Sála-cupam*; *Sála-pákam*; *Méyur*; *Cádatur*; *Alampari*; *Maracanám*; whence, by means of merchants from *Cáveri púm-patnam*, and the *Curumbar*, a commercial intercourse by vessels was carried on. They flourished in consequence; and while without any religion, a *Jaina* ascetic came, and turned them to the *Jaina* credence. The *Basti* which the *Pural* king built after the name of that ascetic, is still remaining together with other *Basti* and some *Jaina* images in different places; but some are dilapidated, and some destroyed by the hatred of the *Bráhmans*. They were similar to the *Jainas* of the present day; they were shepherds, weavers, lime-sellers, traders. While living thus, various kings of civilized countries made inroads upon them, as the *Chola*, the *Pandiya* kings, and others; and, being a wild people, who cared not for their lives, they successfully resisted their invaders and had some of the invading chiefs imprisoned in fetters, in front of the *Pural* fort. Besides they constrained all young people to enter the *Jaina* religion; in consequence of which vexation, a cry arose in the neighbouring countries. At length *ADONDAI*, of *Tanjore*, formed the design of subduing them; and, invading them, a fierce battle was fought in front of the *Pural* fort in which the *Curumba* king's troops fought and fell with great bravery, and two-thirds of *ADONDAI*'s army was cut up. He retreated to a distance, overwhelmed with grief, and the place where he halted is still called *Cholan pedu*. While thinking of returning to *Tanjore*, *SIVA* that night appeared to him, in a dream, and promised him victory over the *Curumbas*, guaranteed by a sign. The sign occurred, and the *Curumba* troops were the same day routed with great slaughter. The king was taken; the *Pural* fort was thrown down; and its brazen (or bell-metal) gate was fixed in front of the shrine at *Tanjore*. A temple was built where the sign occurred, and a remarkable pillar of the fort was fixed there: the place is called *Tiru múli vásal*. A sort of commemorative ceremony is practised there. After a little more fighting, the other forts were taken, and the *Curumbas* destroyed. *ADONDAI* placed the *Velazhar*, as his deputed authorities; having called them into the country to supply the deficiency of inhabitants, from the *Tuluva désam* (modern *Canara*). They are call-

ed *Tuluva Vellazhar* to the present day. Some were brought from the *Chola désam*, still called *Chola Vellazhar*. He called from the north certain *Bráhmans* by birth, whom he fixed as accountants. The *Kondai Katti Vellazhar* were appointed by him. He acquired the name of *Chakraverti* from rescuing the people from their troubles. The name *Curumba-bhumi* was discontinued, the country was called *Tonda-mandalam*; and common consent ascribes to *ADONDAI* the regulation of the country.

Remarks. The writing of the above paper was a little obliterated, and I think its restoration of consequence; for it seems to me rather more important than these local papers usually are. We have in it a clear and unvarnished statement of the introduction of the *Hindus* (properly such) into the country, circumjacent with respect to *Madras*. The *Hindus* had colonized the country south of the *Coleroon* at a much earlier period. The trading from *Caveripum-patnam*; the conquest by *ADONDAI*; the introduction of *bráhmans* as accountants from the north; are matters confirmed by other papers. The *Velazhas* of the country hold the traditionary belief, that their ancestors emigrated from *Tuluva*. The *Chola Velazhas* are chiefly found in the south. They wear a lock of hair on the front of their head; not on the back, like other *Hindus*. The old *Tuluva* or *Hala Canada* language, and the *Madras* Tamil, are very nearly the same language.

Section 8.—Account of a Curumba fort at Marutan near Cánchi, in the Utramélur district.

This fort of mud was formerly built by the *Curumbas*, covering forty cawnies of ground with two boundary walls, and was long ruled by them. In the time of *KRISHNA RAYER* his dependant the *rāja* of *Chingleput* fought with them; and, after some time the *Curumba* chief was unjustly put to death. The *Curumbas* were destroyed, and *TIMMA rāja* took that fort. He gave it as a *Jaghire* to one of his near relatives, named *GOVINDA rāja*. He built two *Kooils* (or fanes), and established an *Agraharam* for the *Bráhmans*.

Note. *TIMMA RAYER* was the founder of *Arcot* as mentioned in a former paper.

Section 9.—An account of Madurantacam in the Jaghire.

This place being the ancient boundary of the *Madura* kingdom was called *Madurantacam* (the end of *Madura*), in proof of which there is an image called *Madurai Chelli-ammen*. There is also a very ancient *Saiva* fane. It is said that *NALA-RÁJA*, in his sorrowful pilgrimage, came to this place; and, by taking the muddy water of that pool, was

cured of his leprosy. He built a temple there, to commemorate his cure. The tank was called by him *Vishagatirtham*. The *Chola* rāja built many other sacred edifices in this place; and he himself lived there for a considerable time. The *St'hala mahatmya* of this place is connected with the *St'hala mahatmya* of *Madura*.

Remark. As the *Madura Purāṇam* contains a reference to the northern *Madura*, it is well to know the precise locality thereby designated. The reference to *NALA* rāja is an allusion to an episode in the *Mahābhārata*.

Section 10.—*An account of the ruins of a fort with seven walls (one within the other), at Avidu tāngi, written from verbal accounts given by Brāhmins of Pīra-désam.*

In the *Arcot* district, not far from *Pīra-désam**, are the extensive remains of a very ancient fort of seven enclosures. It is now concealed by brushwood, and lies waste. Gold cash, and other coins, have been found there. *HYDER ALLY* is said to have examined it, and taken thence treasure. It was built, many years after *TONDAMAN CHAKRAVERTI*, by *VIRA NARASIMHA* rāja. He appointed a very stupid *Mantiri* (or minister). There was no investigation of affairs; and this minister buried the treasures, arising from the public revenues, and stultified the king. A certain man named *VIRAL-VENNAN*, was wounded on the head by a neighbour; and, going to make a complaint at the king's gate, could get no hearing. He thereupon went about the town beating all he met; and, as there was no inquiry, he managed to get some money, and to raise a small band of troops, with whom he took post near a burning ground, and exacted tribute from all who came to perform funeral obsequies. By this means he became rich. After some time the king went out in disguise to ascertain the state of the town, and heard a poor woman complain of having no money to pay the tribute. He inquired into the tax; and then went to the *Mantiri* to ask why it was imposed, who could give no account of it. The king sent for *VIRAL VENNAN*, who refused to come; whereupon some troops were sent against him: these were worsted, and then *VIRAL VENNAN* came, sword in hand, of his own accord, and falling down before the king narrated all his circumstances: whereupon the king had his minister beheaded, and put *VIRAL VENNAN* in his stead. There is no other tradition at *Pīra-desam*; but possibly by going to *Avidu-tāngi* something further might be learnt.

The end of book No. 14.

* This *Pīra-desam* is probably the *Piḍa* which is coupled with *Choḍa* (or *Chola*) in the enumeration of countries in the second edict at *Girnar*.—ED.

*Book No. 20, Countermark 774.**Section 1.—List of Kings in the Cali-yuga.*

A few names very defective in the three first ages.

The *Cali yuga* list commences with JANAMEJAYA, and there are other names, without distinction of place or country, though we know some of them to have ruled in places very distant from each other. RAJENDRA CHOLA is dated by an inscription in S. S. 460, DEVA MAHA RAYER by inscription S. S. 1060, VIRUPACHI RAYER S. S. 1238, SALUVA NARASINGHA DEVA RAYER S. S. 1420, VIRA NARASINGHA RAYER S. S. 1391, AURUNGZEBE S. S. 1554.

The list of course does not admit of being abstracted. A few dates and names are written as specimens. The list may be of use to refer to, in comparison with other lists; and, as now restored from an almost illegible state, will admit of easy translation.

It is followed by another list, of which the ink is so much faded as to be no longer capable of restoration. From a few names which can be read it seems to be a fuller repetition; the same names appearing to occur, with now and then a name not to be here found; but it is not possible to make any thing of it, as a connected whole.

There follows a page of more illegible writing endorsed in English, as a letter; and another half page of *Pandiya* kings, of no value.

Section 2.—Account of the most ancient sages and poets, with their places and dates, in the Drávida désam.

This section with so promising a title is a mere cheat. It has a few names of ascetics and poets, better known from other authorities, without the promised distinction of time and place; and being quite worthless, the copying of it was omitted.

Section 3.—A general list of books and inscriptions.

The list refers merely to certain parts of the papers in the MACKENZIE collection, supplied by the writer of the list; and is of no permanent consequence, there being a fuller catalogue in existence. The copying was omitted.

Section 4.—Account of Pradatta rája.

The paper commences with a declaration ascribed to BRAHMA, of the severe pain, and penalty, incurred by any one stealing even an atom of property from a fane of SIVA, which inclusive of minor matters, involves the being sent to *Yama puram* (hell), and the being sunk in a stratum of fire. There are other details of the evils which must follow the taking a bit of gold from the temple at *Arunachellum* (*Trinomallee*), and of eating any thing belonging to it, more fatal than eating poison.

In illustration BRAHMA narrates an account of the visit of PRADATTA, king of *Benares* and of the surrounding country, in extravagantly hyperbolical language, and of his becoming enamoured of one of the *Devadāsīs* of the fane at *Arunácheḥlum* (or *Trinomallee*), in consequence of which his face was transformed into that of a baboon. Some of the great men said it was from an evil thought, and advised him to render special adoration to the image worshipped there, which he did and recovered a beautiful form. These circumstances BRAHMA related to SANAKA RISHI. The entering on another narrative is announced; which appears to be the one contained in the following section.

Observation.

The preceding is probably part of a legend connected with the *Trinomallee* temple; and has been evidently constructed so as to impose a superstitious dread of taking any property from that place, or of coveting any thing belonging to it: it is very well adapted to the intellectual measure of the lower class of natives; it may illustrate manners and opinions; but in any historical reference, it seems quite useless.

Section 5.—Account of Vajrangata Pándiyan.

The king of the fertile country on the banks of the *Vaigai*, one day set out on a hunting excursion to the great terror of the elephants, and other beasts, and in the course of the chase he started a civet-cat, which ran directly for *Trinomallee*, and then went round the mountain, when it fell down from exhaustion, and died; the horse (*Ganavattam*) on which the *Pándiya* king rode, also fell down, from extreme fatigue, and died. Immediately two *Vidhyádharas* (celestials) appeared and said to the king, ‘Why do you grieve, we were imprisoned in bodies through the malediction of *Durvasa-rishi*, from having trodden on some flowers in his garden; so that he commanded one of us to become a civet-cat, and the other a horse. On our asking when the spell would be dissolved, he said it would be by VAJRANGATA PÁNDIYAN.’ These two animals then attained final happiness, by the merit of having gone around *Arumachella* hill (or *Trinomallee*); but as the king did not walk round but went round on horseback, he had no part in the merit. He subsequently made over his kingdom to his son named ART’HANAN-GATA PÁNDIYAN, and became an ascetic; residing near the hill. His son sent him much money, with which he greatly added to the splendour and beauty of the fane. On walking round it, one day, the god SIVA met him in a visible form; and told him that he also had been imprisoned, having heretofore been INDRA, who threw his diamond weapon (*Vajranga*), at him (SIVA), in consequence of which he was condemned to live on earth as VAJRANGATA PANDIYAN; but that now from the

virtue of his munificent acts to the temple, he should be readmitted to his former state, and again become DE'VENDRA.

Observation.

The composition of this, like the former, is in poetical and hyperbolic language ; but with incorrect orthography. A *Pándiyan* king is otherwise understood to have repaired and beautified *Trinomallee* ; and on this circumstance the fable is constructed. It seems to be a portion of the *Trinomallee St'halu-purána*, as may be ascertained when that *Puránan* comes to be examined. But it is of little use beyond illustrating native opinions ; and was restored because found in a book greatly damaged by time ; though in itself, this section remained quite legible.

Section 6.—A list of Chola kings.

The list contains a few names only, without any dates ; the transcribing them has not appeared to be of any importance.

Preface to the first part of the History of India composed by NARAYANEN Astronomer (of the *Ananta Kón* race).

(This is not entered in the table of contents at the beginning of book, No. 20.)

This book was written at the request of Col. W. MACLEOD of Arcot, during Lord BENTINCK's government of *Madras*. After the usual poetical invocation it gives an account of the cause of its being written, the different powers and kingdoms to be included : and the authorities consulted in the compilation. The work proceeds to narrate the creation of the elements of all things, by NARRAYANEN ; the formation of the *Brahmandam*, or mundane egg, and the division therein of the orders of beings and things. An account of the different *yugas*. Formation of gods, *asuras*, and mortals. *Avataras* of VISHNU. Eclipses ; fasting at that time peculiar to India. After some Indian astronomical details, the writer states his preference of another system, that of the earth turning on its own axis, and revolving round the sun, with different latitudes, (evidently derived from intercourse with Europeans.) Geographical divisions of India, on the native system ; some mention of *Nipál*, *Moghulstan*, *Turkishtan* and *Hindustan* proper. This leads to mention the birth of KRISHNA about one hundred years before the end of the *Dwápara yuga* ; and his reigning in *Dwáraka*, a town which he had built on the sea shore. The end of the first book.

The foregoing is another copy, so far, of the large work entitled *Carnata rájakal*, before abstracted. Should other *Cándams*, or books, be found among the paper MSS. the whole MS. may be restored ; but the above is of no special use, being merely another copy of a portion which exists in the larger work.

Section 7.—Account of the Jain temple of Parsvana-nātha-svāmi, at Tiru Narrayanen Tōnda a village, in the district of Yelvanachura Cottai.

It is in the *Vriddhāchala* district: a *St'hala mahatmya*. In a certain wilderness, a kind of roots grew which *Verdars* dug up for food. One day a man of that class saw some growing in the cleft of a rock, and going to dig them up, discovered the image of the above god. A winged creature also appeared; at which the hunter, being dazzled exclaimed "*Appa! Ayya!*" The being said "I am *Appa*, and *Ayya* is in that image." The hunter asked for a spiritual vision, and had one enlightened eye given him; the report of the circumstance led to much discussion among the country people; who, on consulting, noted various marks about the hills, and concluded that it must have been a place of residence, for ancient ascetics. The king of the country, coming to knowledge of these things, treated the hunter handsomely, and had a temple built on the spot. There is then a narrative given, as having happened before this circumstance, to account for the image being found there. This forms a *Jaina* version of the *Pāndiya* king renouncing the *Jaina* system for that of the *Saivas*. By this account the famous APPAR was born and bred a *Jaina*, but, through ill-treatment of the head ascetic of that system, he went away to the south, by way of the *Chola* kingdom, and became a *Saiva*. In consultation with SAMPANTA and SANTARAR, a plan was formed to convert the *Pāndiya* king, APPAR by the power of incantation inflicted on him a grievous illness, and then sent SAMPANTA, and SUNDARAR, with the *Viputhi* (or sacred ashes), saying that if he accepted these he would be cured. He replied that being a *Jaina* he could not do so. On their returning with this answer to APPAR the latter inflicted severer pain on the king; and then went personally to him, and said, if his teachers could remove one-half on one side, he would remove the other. The *Jaina* teachers being sent for, said that to use magical incantation was contrary to their religion. APPAR then promised to cure the king, to which he consented; through the craft of APPAR, and because an evil time for the *Jaina* system was come. After being cured APPAR asked of the king to allow all the *Jaina* temples to be turned into *Saiva* ones at which he hesitated; but at length being gradually overcome, and through previous ignorance of his own system he was drawn over to become a *Saiva*; and he then gave a body of troops into the hands of SAMPANTAR, SUNDARAR and APPAR; with which they displaced the *Jaina* images, and turned the fanes into *SAIVA* ones. But on coming to the hill in question, in this paper, as soon as APPAR ascended three steps towards it he was struck blind. Astonished he

offered some prayers, according to his *Jaina* knowledge, and had one restored; he then resumed the *Jaina* way and had both eyes restored. The *Saivas*, seeing what had occurred, carried him off; and in a brick and chunam water-course near to *Chittambram* killed him. The account closes, as being given by persons who had received it downwards by tradition.

Remark. The leading fact is historical, and every version of it, especially from opposite religious parties, may render it better defined.

Section 8.—Chronological tables of the Hindu rājas (termed Jaina kings of the Draviḍa country in the table of contents of Book, No. 20.)

A few names of kings in the first age; a few names of the solar line in the second; a few of the lunar line in the third age; in the fourth, a mixture of names, one or two of them being *Jaina*: CHANDRAGUPTA is termed a *Jaina*. The *Chola* rājas. HIMASILA a *Jaina* king. In the list of rayers, there are some names not usually met with in those lists; some dates of these, and *Chola* kings are given: the list comes down to a modern date.

A list of kings, in *Granthā* characters, is given; termed *Jaina* kings.

Remark. These lists, though imperfect may have some use for occasional reference.

Section 9.—Legedary Account of Cándá Cottai (and statement of an emigration of artificers from India by sea eastward.)

In the town of *Mánda* anciently the *Camálar* (artificers of 5 sorts) lived closely united together; and were employed by all ranks of men, as there were no artificers besides them. They feared and respected no king, which offended certain kings; who combined against them, taking with them all kind of arms. But as the fort in which the *Camálar* lived was entirely constructed of loadstone, this attracted and drew the weapons away from the hands of the assailants. The kings then promised a great reward to any who should burn down their fort. No one dared to do this. At length the courtezans of a temple engaged to effect it, and took the pledge of betal and areca engaging thereby to do so. The kings greatly rejoicing, built a fort opposite, filled with such kind of courtezans, who by their singing attracted the people from the fort, and led to intercourse. One of these at length succeeded in extracting from a young man, the secret that if the fort were surrounded with *varacu** straw set on fire, it might be destroyed. The king accordingly had this done, and in the burning down of

* *Paspalum frumentaceum*—LINN. *Kadra vahá*—Sans.

the fort, many of the *Camálar* lost their lives; some took to ships, belonging to them, and escaped by sea. In consequence there were no artificers in that country. Those taken in the act of endeavouring to escape, were beheaded. One woman of the tribe, being pregnant, took refuge in the house of a chetty and escaped, passing for his daughter. From a want of artificers, who made implements for weavers, husbandmen, and the like, manufactures and agriculture ceased, and great discontent arose in the country. The king, being of clever wit resorted to a device to discover if any of the tribe remained, to remedy the evils complained of. This was to send a piece of coral, having a fine tortuous aperture running through it, with a piece of thread, to all parts of the country; with a promise of great reward to any one who should succeed in passing the thread through the coral. None could accomplish it. At length the child that had been born in the chetty's house undertook to do it; and to effect it, he placed the coral over the mouth of an ant-hole; and, having steeped the thread in sugar, placed it at some little distance. The ants took the thread, and drew it through the coral. The king, seeing the difficulty overcome, gave great presents, and sent much work to be done; which that child, under the counsel and guidance of its mother, performed. The king sent for the chetty, and demanded an account of this young man, which the chetty detailed. The king had him plentifully supplied with the means especially of making ploughshares; and having him married to the daughter of a chetty, gave him grants of land for his maintenance. He had five sons, who followed the five different branches of work of the *Camálar* tribe. The king gave them the title Panchayet; down to the present day there is an intimate relation between these five branches, and they intermarry with each other; while as descendants of the chetty tribe, they wear the *punnul*, or caste thread, of that tribe. Those of the *Camálar* that escaped by sea, are said to have gone to *China*. It is added that the details of their destruction are contained in the *Calingatu Bharani*.

Remark. Here is no doubt historical truth covered under the veil of fiction and metaphor: it is particularly desirable to know if artificers really emigrated from India to the eastward. The ruins of *Manda*, or *Mandu*, remain without any records concerning that place, I believe, in any known history. The *Calingatu Bharani*, a poem, is in the MACKENZIE collection; and will come under notice hereafter.

Section 10.—Account of the Curumbars, and a Massacre of them by treachery.

Under the rayer's government the *Curumbars* ruled in many districts. They constructed forts in various places. They tried to make the

Muthaliers, and *Vellázhas*, render them homage ; to which the others did not consent ; and the *Curumbars* in consequence greatly troubled them. Still they did not submit. Accordingly in betel gardens, and in many other places they constructed very low wicket gates, so that the *Hindus* coming to them must be forced to bow on entering. But the *Muthaliers* and *Vellázhas*, instead of entering head foremost thrust their feet in first, and thus treated the *Curumbars* with contempt. As the latter had power in their possession, they vexed the said tribes. These at length went to a barber ; and, promising a gift of land, asked of him counsel how to destroy the *Curumbars*. The barber gave them encouragement ; who then went to the houses of all his tribe and engaged their services by promise. It was the custom of the *Curumbars* that, if one of their people died, the whole family should have the head shaved. One of the seniors of the tribe of *Curumbars* died : and by custom the whole tribe, at one time, sat down to have their heads shaved. The aforesaid barber, on this occasion charged all his associates each one to kill his man ; which they did, by each one cutting the throat of the person shaved. The women thus suddenly widowed had a great pile of fire kindled into which they leaped, and died ; execrating their enemies. The ruins of the *Curumbar* forts and villages are still visible ; being heaps of mould ; there are very old wells, some for instance near *Sadras* : the bricks of these wells have an appearance of great antiquity.

Remarks. What evidence is due to the tradition I cannot tell : if true, it adds another instance to the tragedies, consequent to sectarial hatred, and effected by stratagem and treachery, which are numerous in this collection.

Section 11.—Account of the *Wiyalavár* or *Muttilyar* at *Nervapalliyam*.

The *Curumbars*, in the time of the rayers built forts, causeways, &c. In that time these *Wiyalvar* came from *Ayodhya*, in the north. They brought with them two tutelary goddesses called *Angalammai* and *Wiyalammai* ; together with attendants (as supposed of these idols). These first halted at *Viápura*m. At that period one CHENNAPA NAYAK was acting with great violence, and killing many people. The rayers in consequence promised to this new tribe, that if they would remove the nuisance he would give them the district, so cleared, as their reward. In consequence, by the power of their goddess, they took those robbers and having obtained the district of CHENNAPA NAYAK, they first gave it the name of *Canda-gadi-palliyam*. Subsequently, as the *Curumbars* gave much trouble, and insulted the *Muthaliers*, the rayer made great pro-

misses to these *Wiyalvar* if they would destroy the *Curumbars*. The *Wiyalvar*, in consequence by the aid of the rayer's troops, and a thousand men of their own, destroyed the *Curumbars*. The rayer gave them great distinction for the same, and villages. They established their goddesses in two villages; and in one had also a *Vaishnava* fane. They built a palace which afterwards was sold to discharge a debt.

Remark. This account may be compared with another book and section, making mention of the *Wiyalvar*; and this tradition, if true, adds to the proof that the earlier inhabitants of the Carnatic were destroyed, to make way for colonies of *Hindus*.

[To be continued.]

II.—On the application of a new method of Block-printing, with examples of unedited coins printed in facsimile. By JAMES PRINSEP, Sec. &c.

In all Muhammadan countries it is the well known custom of those who move in the rank of gentlemen to apply their seals in lieu of their written signatures to letters, bonds, and other written documents—not as we are accustomed to do it by an impression on wax, but by smearing the flat surface of the seal with ink and printing in the manner of type, so as to leave on the paper a white cipher upon a black field. It may be in consequence of this custom, as much as from religious prejudice, that Muhammadan seals are almost invariably confined to letter mottos; seldom ornamented, but, if so, merely with flowers, &c. done in outline; because such only can be faithfully portrayed in a type impression, which of course cannot at all represent a head or other relieve design.

The money of the Musalmáns was in the same manner generally impressed only with the signet or the titles of the sovereign, well adapted to a flat and thin surface of metal.

Seeking an easy and expeditious mode of making public the collection of Muhammadan coins in my own and my friends' cabinets, it thus occurred to me that by forming from them in sealing-wax or in type metal an exact counterpart of the die which had struck these rupees, I should be able to use it, in the native fashion, for producing ink impressions along with the ordinary letter type; while, as the coin itself would in every case furnish the mould, every chance of error in copying would be removed: and, though the elegance of a shaded engraving could not be attained, still this would be more than compensated by the scrupulous fidelity of the representation.